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EDITORIAL

THE JEW AND THE NATIONS.

THE reports of the proceedings of the Zionist congress just held at Basle have been interesting from several points of view. They have served, first, to call to mind this effort to secure nationality for the people which since the fall of Jerusalem in A. D. 70 has been a race, but no longer a nation. The Jews have been scattered over all the earth, and have in few places found satisfactory lodgment, save in America. The persecutions to which they have been subjected in almost every land have risen from two causes. The first and rather superficial cause has been Christian prejudice against the rejectors and deniers of our Lord. But this sentiment rests in reality upon the deeper fact of Jewish separatism and exclusiveness, combined with a certain "pushfulness" and other characteristics which have proved everywhere disagreeable to their neighbors. It is a curious fact that in spite of commercial equality and the most generous recognition in all ordinary matters, the Jew remains the least assimilated factor in American social life, and finds everywhere the doors of social recognition closed against him. It is not worth while to have to seek all the causes of this fact. Those who know the Jewish social traits best will not be long in doubt.

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It is easy to see that such elements of character as have given the Jew his rather low assessment in the tolerant social atmosphere of America have produced elsewhere the most prejudiced and bitter resentment against his presence. The recent massacres of Jews at Kisheneff in Russia, the troubled experiences of Polish Hebrews, the strong anti-Semitism of Germany, the difficulty of securing even the semblance of justice for the Jew Dreyfus in France, and the age-long suspicion of dislike of Jews in England reflected in the literature of the scholar and the talk of the street, all point the same moral—as long as the Jew clings to separatism he will suffer its consequences. To live in a

country, as he has lived in all lands, with the air of being in it but not of it, of using its advantages and claiming its protection, but avoiding its service and shirking as far as may be the responsibilities of citizenship, is to awaken in the hearts of its loving and loyal people a sentiment of distrust amounting to aversion.

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That these charges are freely brought against the Jew, not only in lands of monarchical government, where tyranny has less restriction, but also in America, is a fact which every student of the question recognizes at once, and the justice of these charges is even admitted by some of the Jewish leaders themselves. The most enlightened and progressive of American Hebrews have recently insisted in the strongest terms upon the need of greater loyalty to the country and its institutions, and greater devotion to its interests as the only method of securing a future for Israel.

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Meantime the Zionist movement has taken form, insisting that, as Israel is a race, it must also become a nation. Several conventions have been held in the interest of this propaganda, chiefly under the leadership of Dr. Herzl, who has devoted himself for many years to the theme. Of course Palestine, the ancient home of the nation, was the natural object of such hopes, and efforts have been made to locate colonies of Jews there, under the auspices of such funds as the Rothschild colonization scheme. But there are many difficulties in the way. The Jews are not an agricultural or pastoral people, as they were in the days of their residence in Syria, and they show no desire to return to that estate. Palestine is poorly fitted to become a commercial land. Therefore the Jewish colonies in Palestine have languished, and this fact has dampened in no small degree the enthusiasm of the leaders of Zionism. The settled dislike of the Turkish government to allow such a scheme presents a second though less important problem. The result has been that Zionist leaders are turning their attention to other parts of the world as possible seats of Jewish nationality. South America has several colonies. The latest proposal, one which received the larger part of the attention of the Basle congress, was one suggesting South Africa as a suitable location for the future Zion, and the British government as its patron and protector. It is clear that time will be required to work out even the preliminary steps to such a plan, and that several years must elapse before it can be put into operation, if it should meet with the approval of the Zionists. But it is interesting as showing the change of attitude on the subject of a return to Palestine, even on the part of zealous Zionists, while the great mass of Jews have never taken any interest whatever in the project. As a matter of fact, they do not want to go to Palestine. They prefer the lands where other people are furnishing the means of that commercial activity and success which the Jew since the days of the Exile has regarded as his vocation in life.

There are many Christians who feel that Scripture can only be fulfilled and the purpose of God realized by the return of the Jews to Palestine. But such opinions rest upon a wrong conception of prophecy, and a literalistic interpretation of biblical teachings. The function of the Jew in history has been discharged with such success as is already recorded. His place henceforth is not in some separate community unless he still persists in conduct which renders him essentially an unsocial being. His true place, as his best leaders are affirming, is in the various communities that have given him shelter and opportunity in all lands, and his true function is such forgetfulness of racial designs as shall make him a valuable and assimilable member of the world's life. Palestine is not his home, nor will it ever be. Its glory is in the past. The real city of God is wherever men, Jew and Gentile alike, are willing to build it, and he is the true Jew who is willing to follow the example and the teachings of him whose birth was the greatest event in Jewish annals.

CHRONICLER'S DESK.

THERE are two conceptions of life, or two sides of one conception, which regard it as a stream of tendencies beginning with growth and ending in degeneration and ultimate extinction. According to the pessimistic philosophy of life, the game is not worth the candle. As a disciple of Sheapenhaul expressed it, this is the worst of all possible worlds. Existence is hope unsatisfied, desire unfilled, joy unrealized, pleasures promised, that melt like dead sea apples on the lips or mock the vision like the mirage of an eastern desert; life is pain, disaster and ultimate failure.

This is an old view. An echo of it reaches us from the far distant age of the patriarchs, and it comes through a woman when her son had married against her will. When Esau married against her wishes Rebekah exclaimed: "I am weary of my life; what good shall my life do unto me?" "My soul chooseth death rather than life," was the plaint of Job in the land of Uz. "Let the day perish wherein I was born," said the afflicted patriarch. "I hate life," groaned the author of the book of Ecclesiastes. This oriental pessimist who impersonates Solomon gives us the result of his experience in the search of happiness: "Vanity of vanities, all is vanity, saith the preacher, and there is no profit under the sun." There has been plenty of this feeling in literature and in history. "The happiest hour in life is the departure from it," said Calanus, the Hindo companion of Alexander the Great. "Life is a continuation of misery," said Acosta, the Portuguese. "I doubt," wrote Seneca, "if any one would accept life if he knew what it would cost him." "The blessings of life," wrote Pliny the elder, "are not equal to its ills, even though the number of the two were equal, nor can any pleasure compensate for the least pain." The great oriental religions professed by the majority of mankind regard life as an intolerable burden of misery and sorrow to be escaped from in the extinction of Nirvana, to be ended up after a long and weary succession of transmigrations through animals and degraded beings, in the absorption of the individual soul back into the essence of the universe. Hence the saying of Calanus the Hindu, "the happiest hour of life is the departure from it." It is one of the strange things in these modern days of our Western life that philosophers, scientists, novelists and even poets, a few of them, are trying to bring back to the world this pagan night of Eastern pessimism in their dolorous croakings on the dismal question, "Is life worth living?" That depends on the liver, is the best answer to the question and a true diagnosis of the trouble that prompts it.

Another and more popular view of life, and apparently the opposite of pessimism, but in end and essence the same, is *Hedonism*. According to the Hedonic view, life is *pleasure*. Make the best of a bad job while you can. The man who begins by making everything of this life ends by making nothing of it. The first man to formulate this animal conception of existence into a philosophy was Aristippus, a disciple of Socrates. He taught that pleasure was the end of life and that it was the duty of a wise man to enjoy pleas-

ure without being controlled by it. This control was to be acquired by knowledge and culture. Epicurus, another philosophic volumary, the lineal successor of Aristippus, taught the same thing, but while the masters were careful to add that a wise man should enjoy pleasure without being controlled by it, the rank and file of their disciples not being wise men, forgot the qualifying clause and practiced the doctrine that there was nothing better for a man than to eat and drink. If this has not been the philosophy it has been the practical creed of the majority of mankind. As the highest end of human development, as the goal of evolution, man lives for the indulgence of his senses, for the gratification of his flesh, for animal enjoyment and amusement. We know of but one world, says the Hedonist, and let us make the most of that. There may be a God and there may be a devil, there may be a heaven and there may be a hell, and there may not be; but we know there is a present life and that is all we do know, and knowing this turn yourself loose and adopt for your motto the declaration of a German socialist: "This world is my paradise and in it I will revel and not rot." He began with that and ended with this: "This world is my paradise and in it I will revel and rot." Abingdon Baird, the jubilee plunger, when he was 21 years of age and came into ten million dollars, adopted the motto of the German socialist; but when at the age of 30 it was all gone and he died a horrible death from the effects of debauchery and dissipation, which was the truer description of his life? There are multitudes of people on the same plane of life in varying degrees of excess and moderation, many of them educated and apparently refined.

There has been of late years a curious revival of Hedonism, first in the French novel of the period, and then in the English copyist of the French, led by such writers as Grant Allen, Thomas Hardy and Richard Le Gallienne. Grant Allen's book, published half a dozen years ago, "The Woman Who Did," is the literary exponent of the "New Hedonism," in which Mr. Allen, an ex-American-Londoner, was a bright and shining light. It is the gospel of a crass and brutal paganism, which is offered as a substitute for existing ideals of religion and morality. The doctrine of the book may be described as a quadrilateral, the four corners of which are atheism, pessimism, free love and the denial of a future life. The heroine was a free-loving atheist who lived in sin and committed suicide, and her "stainless soul," the author tells us, ceased to exist at death and her martyrdom for the future of the race was vouchsafed by blind fate! Thus in the literary evangel of the New Hedonism we are confronted at the beginning of the twentieth century of the Christian era by a paganism more absolute, more brutal and far more hopeless than that which the early church looked out upon in the Rome of the Caesars. Its chief method is to make religion odious by glorifying paganism and belittling Christianity. It advocates free love and the right of suicide. It sneers at marriage as a barbaric form of serfdom. It puts on airs of aristocratic superiority and affects to think common morality a vulgar thing. It has commenced to shelter itself behind a pretense of art, to appear in the form of decadent fiction and to speak from the mouths of poets from whom better things are expected. Readers of French novels are quite familiar with this kind of literary slush, and a coterie of cynical atheists have made it quite a commonplace in certain circles of French life, but one scarcely expects to find such stuff in English literature with an ex-American as one of its chief apostles. A few lustful men and a few senseless women have already made haste to accept Mr. Allen's invitation to jump into this particular mud hole, but people of decent moral instincts will recoil at the unblushing impudence of this recrudescence of the vilest type of paganism. It may be said, however, in general terms, that the Nemesis of God is upon its track, wherever found, and it is found in one form or another everywhere. From time to time we are reminded of the hideous vileness to which the pagan pursuit of pleasure leads. Tragedies of sin and shame mark the track of a culture which has no place for God. Wreck and ruin attest the ghastly hollowness of the pagan creed. "He that sows to the flesh shall of the flesh reap corruption." Let the pulpit, the press, the school, in the

face of this threatened inundation of pagan rottenness, continue to send forth the message: "Love not pleasure; love God. This is the everlasting yea; wherein all contradiction is solved; wherein whoso waiks and works, it is well with him."

THE VISITOR.

ALITTLE further down the canal we passed the steam launch of Don Carlos, the pretender to the Spanish throne, who has made one of the palaces at the upper end of the Grand Canal his residence for many years past. He is one of the most familiar figures in the public places of Venice and his launch may be seen going up or down the canal at almost any hour of the day, particularly in the afternoon, when the fashion of the city turns out for the afternoon ride, just as the fashionable classes in Rome or Vienna drive on the Pincian hill or the Prater. On the occasions when we saw Don Carlos he was usually accompanied by his wife, who brought to him the fortune which supports his estate in his exile. His daughters, who have never found it pleasant to live at home, reside in other cities in Italy and have married into influential families. It is apparent that Don Carlos has no serious expectations of occupying the Spanish throne, but he maintains a little court at Venice, which is about the only city that cares to give him recognition and harborage, considering the fact that most of the countries of Europe prefer not to run the risk of a misunderstanding with Spain through courtesy to one of its exiles.

* * *

Along the lower end of the Grand Canal we were amused for a considerable time by the gymnastic exploits of sundry small boys, who ran along the *fundamenta* or pavement bordering the canal and out upon the barges that were moored here and there, turning somersaults and then begging for coppers. One response of this kind was enough to bring an army of insistent youngsters from unseen quarters, and afforded us a constant, not to say rapidly moving, audience for a considerable distance. But the gymnastic exhibition was amply worth the price of a few coppers flung to the little fellows. Our boys tried to get them to dive, but they were evidently not in the diving business, and we had to satisfy ourselves with the somersaults and gyrations.

Turning into one of the narrower canals not far from the railway station, we traversed the Jewish quarter, which is one of the favorite sights of Venice. But we had come for another purpose and did not tarry long in this New Jerusalem. Venice is noted for its memories of the plague saints, such as Job, Rochus and Sebastian, in whose honor churches have been erected. The utter lack of sanitary provisions in this city during the Middle Ages rendered it peculiarly liable to visitations of the plague, and instead of taking the usual measures which modern sanitary science would suggest, the suffering people carried votive offerings to the shrines of those saints who because of their own sufferings in past ages were supposed to be the best intercessors in behalf of the stricken city. One of these churches, that of St. Job, we visited. It is situated upon a little canal scarcely wider than a gondola and is as barren of comfort and attractiveness as a church could well be. Two or three beggars hanging around the door for alms and a little group of loafers sitting on the border of the canal waiting to get a copper from visitors by offering their wholly unnecessary assistance in holding the gondola, were the only signs of life about the place. Presently, upon going inside the barren and cold structure, we encountered a priest, who showed us the few rather unattractive features of the building. The ladies insisted upon getting away as soon as possible, for the discomfort of the cold atmosphere and pavement were too great to permit religious or artistic enthusiasm to rise very high. Some of them expressed the opinion that "St. Job" was not likely to have been a greater sufferer than the unfortunate visitors who walk around on these pavements with cold feet. But the place was interesting, notwithstanding all this, because of its associations with the periods of greatest public calamity under which Venice groaned in early centuries.

Of course, one always wants to visit the lace factories in Venice. We made calls at a number of these places, partly through the insistency of our various gondoliers, who get both rest and commission from such pauses in the trip, and partly because we had the addresses of some of the more interesting factories. The lace industry of Venice has given employment to hundreds of women and has developed a form of wealth for the city which is producing new commercial life there, particularly as the queen of Italy has encouraged the lace industry and brought it to a state both of artistic and of commercial advantage. We went into a number of these lace factories, or schools, as they are called, and saw the girls and women working upon all sorts of delicate and beautiful patterns. These visits proved rather expensive to us, as the ladies always insisted upon some purchase or other, and the amount of lace carried away from Venice by our party would have stocked a small department store.

* * *

During one of these visits "we boys" stole away and visited the old Church of St. Moise, or Moses, which stands almost in the middle of one of the narrow streets near the Grand Plaza. In this church lies the body of John Law, the famous promoter of English and French speculations and the hero (or villain) of the Mississippi Bubble episode. One of our most interesting trips was to the Academy of Arts, whose beauties of the canvas are among the richest of those in northern Italy. We also visited the usual round of churches whose altar pieces, the works of Titian, Tintoretto, Paul Veronese or Palma Vecellio, are renowned among artists. We should have liked to visit the island of Murano, where the leading glass factories are situated, and the other island of Burano, which is given up to lace work, but for these further trips we did not have time. Here in Venice we came for the first time upon the macaroni industry and saw masses of the stuff hanging from dirty-looking clothes lines, in dirty back yards, close to dirty canals. Still we were not dismayed and carried out our plan to try the Italian macaroni in all forms. It is marvelous what these Italians can do with that one dish in making it do service for every course from soup to dessert, and frequently even after the dinner has been finished an Italian will order a huge dish of macaroni just for good measure and devour the whole with evident relish. There was one good thing about the macaroni or spaghetti, and that was that when we were in doubt regarding an Italian bill of fare, we could always fall back upon this one dish and be reasonably sure that we could eat what was brought.

GLANCE AT THE GLOBE

One hundred thousand dollars given by William Waldorf Astor to British cancer research fund.

Reform of Mexico's currency system and practical establishment of gold basis recommended by national commission; maximum ratio of 1 to 32 is favored.

Tide of immigration setting in toward Canadian northwest territories; during year ended June 30 last 4,069,920 acres were homesteaded; railroads sell 5,000,000 acres additional.

Russia and Austria said to be planning joint military occupation of Macedonia; foreign powers land marines to protect legations at Constantinople; United States may follow suit.

Chicago's parade contained 75,000 members of labor unions, and broke all previous records; four hours required to pass given point; 25,000 stockyard employees and 22,000 teamsters among them.

Standard Oil company accused by Beaumont (Tex.) operators with conspiring to wreck independent concerns there by pumping salt water into wells; companies bought up after they had failed.

Pittsburg Salvation Army band organized to invade Kentucky feud regions, and will start on Wednesday; Staff Capt. White will command, and efforts to convert all feud members will be made.

Over 2,500 women and girls appeared in Chicago parade; Union Label league and cracker packers' and soap workers' unions had most members; only scrubwomen and janitresses marched; others rode.

Yale University Missionary society, which started Chinese school three years ago, will enlarge its scope because of belief that Chinese can be reached only through their children; Laurence Thurston in charge.

President Baer and all officials of anthracite coal roads defy the census law and refuse to give detailed information of the workings of their companies; may be prosecuted under new law; Roosevelt to decide.

Basic Truths of the Christian Faith

Professor
Herbert
L. Willott

VIII. Present Proofs of Christianity.*

THE apostle Peter, in pointing out to his brethren the duties and responsibilities of their divine calling, exhorts them to the exaltation of God as Lord in their hearts, to an instant readiness to present the proofs of their faith to the inquirer, and to an attitude of humility and teachableness in this defense of their faith. Perhaps nothing is more needed in this restless and questioning age than the ability on the part of believers in Christ to present clearly and urgently the reasons for the hope that is in them, yet in a spirit of meekness and fear. The argument for Christianity must be presented, for men are demanding it daily. How may it be given most simply and convincingly?

There are many books which deal with the evidences of Christianity, and their careful study is not without great value as a means of confirming faith. But as proofs to the busy man of our age they are all but worthless, because he does not take the time to read them; and when the Christian tries to use their arguments in conversation with the doubter or the inquirer he finds the method too elaborate either to remember himself or to use for the present satisfaction of his questioner. It is therefore almost as important to know what arguments *not* to use as to be able to employ those which are most cogent and appropriate.

Four lines of proof have been urged commonly as affording conclusive evidence of the divine character of Jesus and the truthfulness of his claims. These are the arguments from prophecy, miracle, the inspiration of the Bible and the authority of the church. While it is not only conceded here, but affirmed with emphasis that these arguments are as valid as at any period in Christian history, and that to one who gives them sufficient study they are as convincing as ever, yet it is clear that for the purposes contemplated in our present study they are of very little value, and that for sufficient reasons. The argument from prophecy requires for its proper statement and consideration a considerable knowledge of the history of the Hebrew people, the character of the prophetic work and the limitations of the Jewish institution. Moreover, it demands careful discrimination between the actual predictions of the prophets and such statements regarding their own times as possessed merely coincidental value in the story of the life of Christ. Many of the passages which have been called by hasty readers perditions of events in Christ's life turn out upon closer study to have no such meaning. The true value of prophecy is not impaired, but rather enhanced by reduction of the field. Nor need any one fear that prophecy loses any of its true importance in the crucible of the severest critical investigation. The ampler the study the more convincing it becomes. Messianic prophecy is a theme of increasing beauty and power. But for this the man on the street has no time. He knows very little of what is meant by the terms used. And he will not wait while they are explained. He finds it easy to turn aside the point of every argument by the simple question, "How do I know that these things were not written after the events took place?" and while the answer is ready, it depends upon the knowledge of principles to which he is a stranger. The champion of Christianity must have an apologetic of more direct force than prophecy.

The same thing may be said of the miracles of Jesus. To one reared in an atmosphere of Christian faith they seem the most simple and reasonable of events. Yet our present age finds it increasingly difficult to think easily or hospitably of narrations which seem so foreign to our own experience. Nor can it be urged that there is anything culpable in this attitude of dissent from acceptance of the miraculous, for if the wonder-working power of Christ had any value whatsoever it was its power to convince those who were otherwise

unaffected by his teaching. It will be seen readily enough that the miracles had to those who saw them a value which they cannot have to us. To their witnesses they were indisputable proofs of the power and the divine mission of Jesus. To men at this remove from the facts the miracles must first present their claims to credibility before they have any value as evidence. It is just at this point that the weakness of the argument from miracle appears. The man on the street says, "I do not care for your proof, because I do not believe your statements. It is easier for me to suppose there is some mistake about the matter than that deeds so foreign to my own experience were ever performed." Men do not believe in Christ to-day because the miracles have convinced them. They rather believe in the miracles because they first believe in Christ. Here again it must be insisted that with time and due consideration the character of the miracles of Jesus does not suffer. The more they are considered the more reasonable and convincing do they appear, as the normal activities of a perfect life, which was itself the disclosure of the life of God. But the man of to-day needs a more immediate proof of the divine nature of Christ and his religion.

The same thing may be said regarding the Bible and the church as evidences of Christianity. They have lost none of their value to him who has the time to consider them. The Scriptures present clear and unmistakable proofs of their divine origin and character, their inspiration and their inspiring power. The church as the pillar and ground of the truth, gives evidence of the indestructible nature of our holy faith by her survival, not only of outward opposition, but, what is much more marvelous, her progress in spite of inward faction, lukewarmness and frequent lack of the spirit of her Master. Yet these facts are only impressive when one puts himself into sympathetic relations with Christianity and attempts to see its true value. To the man in need of an instant and convincing proof of its divine character, they do not yield the evidence which he demands.

What, then, are those facts of our faith which are so evident as to require only statement to bring conviction? We believe that they are found in the life, teachings and programme of the Christ. Here no elaborate arguments are necessary. Enough is known of these three factors in the redemptive work of our Lord to make their presentation a matter of instant and urgent possibility. Nor is it necessary that any elaborate preparation should be made. It may be assumed, and will be easily granted, that the Gospel narratives present a consistent and vivid picture of Christ. Claiming for these documents nothing more than ordinary honesty and trustworthiness, such as one might expect in other records of the past—putting aside for the moment all claims based upon their inspiration—it is seen that the life of Christ makes quick and convincing appeal to all men. It is the presentation of the most wonderful and commanding life in history. Its flawless character makes it incapable of explanation from the standpoint of human experience. Its invention by another would be as marvelous as the life itself. The severity of Jesus as conscious of sinlessness in face of the loftiest ideal of virtue ever conceived, is a sublime proof of his matchless perfection. But a second marvel is found in his teachings. These reveal the Father's life with an intimacy and power which is nothing less than compelling. He revealed to the world just the things it needed most to know and could not otherwise learn—how to know God, how to escape sin, and how to understand the mystery of suffering. Men listened to him not merely to admire, but to go away with a chastened yearning for the life of which he spoke. To put oneself in the atmosphere of the teachings of Jesus is to find God. To study the life of our Lord is an act of worship.

More than this, the programme of Jesus compels assent at every step. He has a plan for all classes and conditions. When his ideal of the Kingdom is seen men say instantly,

(Continued on page 1034.)

*Synopsis of a sermon preached Sunday, Aug. 30, in the First Congregational Church of Oak Park, Chicago.

CONTRIBUTED

Actions Speak Louder Than Words.

By CHARLES W. SCARFF.

Here's a sentiment worthy to keep in your mind
As you travel through life, for it's true you will find,
That you're not so much valued by what you may say,
As by what you may do in a practical way;
For unless you perform what you say you can do,
Grave doubts will arise that you're honest and true.
Though your voice be as sweet as the song of the birds,
Remember that actions speak louder than words.

Nor would I discourage the message that cheers,
Or the prayers, or the blessing of sympathy's tears;
They are always in order, they help in their way
To hasten the dawn of millennial day.
But a little more gold sandwiched in with your prayers
Would banish more tears and lighten more cares.
Though your voice be as sweet as the song of the birds,
Remember that actions speak louder than words.

ROBERT MOFFAT.

A. M'LEAN.

(Continued from last week.)

ONCE when meat was left in the pot at home it was taken off and a stone placed in its stead. Darkness covered the land and gross darkness the people. The natives were utterly brutish. There were no words to express spiritual truths. Moffat had no teacher. The people took delight in leading him astray, so that they might laugh at his blunders. They felt insulted when he refused to take the favorite daughter of a chief as another wife. Moffat used to say that a missionary needed a strong stomach as well as a warm heart to endure the abominations that he met every day. His work was opposed by the rainmakers and sorcerers. If the rain failed and the country was burned up the blame was laid at the door of the missionary. It was because he was teaching strange doctrines among them such as their fathers never knew. In a time of severe drought a council was held. It was decided that Moffat and his associates must leave. The missionaries were given to understand that in case they refused forcible means would be employed to eject them. Moffat told them that he had felt reluctant to leave and that now he was more than ever resolved to abide at his post. He told them that they might shed his blood if they wished, but he would not go. Baring his breast he told them they might thrust in their spears. The chief man shook his head and said to his companions, "These men must have ten lives when they are so fearless of death." For years he contended with difficulties and discouragements of every kind. In that period he said, "I scarcely expect to see the thick gloom dispelled by the Sun of Righteousness, but I feel confident it will come, because all the promises of God are yea and amen in Christ Jesus."

Moffat was in perils from savages and from civilized. One tribe armed themselves and started to destroy him and his work. They were lawless people, bent on plunder and murder. He organized a force to protect the station. The invaders were armed with poisoned arrows; the defenders of the station with guns. After much slaughter the Bechuana won the day. Their assailants retreated and troubled them no more. After this the missionaries seemed different to the natives. They were noble, unselfish men, who, instead of forsaking them and fleeing for their own safety, as they might have done, remained with them and saved them and theirs. They were not yet ready to give themselves to the Lord, but they gave the missionaries their respect, affection and confidence. The Boers gave him much trouble by their gradual encroachment upon the natives. They took possession of the mission stations with the same coolness they manifested in dealing with savage tribes. Livingstone's station was entirely destroyed. Another missionary was driven from his station and forbidden to enter the place again. The natives were embittered

against all white people. The work of Moffat was thus seriously hindered.

He kept right on with his work in spite of these perils and hardships and discouragements. He preached Christ in season and out of season. He lost no opportunity of pressing the claims of the Gospel home to the hearts and consciences of all with whom he had to do. He opened schools and invited in young and old to be taught. He translated the Bible, Pilgrim's Progress, a hymn book and other helpful works. He had a press and learned to print. He taught the people a great many things they needed to know. He was a carpenter, blacksmith, cooper, tailor, shoemaker, miller, baker. He taught the people to irrigate their land. He helped them to build and furnish their homes and to stock their farms. He sought to introduce among them the arts and sciences and all the comforts and conveniences of a Christian civilization.

Moffat made it his business to plant new stations wherever he could. He entered every open door. Early in the history of the work at Kuruman, Mosilikatse, a mighty, war-like and barbarous king, living seven hundred miles east, sent two of his chief men to see the station and to inquire into its ways. Moffat took pains to show and to explain everything. He showed them the houses, gardens, water-ditches, forge, tools, church, school, books, maps, blackboards. The visitors were astonished at the dress, behavior and wisdom of the missionaries and the Christian natives. They seemed to be men while the visitors in their ignorance and nakedness and savagery seemed to themselves to be children. It was reported that these messengers were to be killed on their way home. Moffat and a company of natives went with them beyond the place of danger. The visitors insisted that Moffat must go on with them to the king and receive his thanks in person. He did so and was always thankful for it. He charmed the king at once, and formed a friendship with him that was life-long. This protected the Kuruman station from trouble from that source. Moffat saw the country and came into contact with the people. He saw houses built in the trees and on the tops of poles. The object of this was to protect the inmates against lions. The king was spoken of by his own people as the Elephant, the Lion's Paw, and the King of Heaven. Moffat preached to him and showed him the sin of taking human life. Years after he visited him again and sought to prepare for a station among his people. Mosilikatse was willing for Moffat to remain and preach, but he did not feel disposed to welcome anyone else. When the king and the missionary were both old men Moffat made him a third visit in the interest of the work. On this visit the king consented to the opening of a station. Moffat remained and helped to establish the work. Though he was then an old man he used the axe and hammer and forge.

On a visit to the Cape Moffat took a young native prince and his father's chief man. To both this visit was a revelation. It opened their eyes to the nature of the white man's civilization. It convinced them that the missionaries were not friendless outlaws hiding from justice, for they were everywhere kindly received and highly honored by the government officials. A ship in the harbor was a wonder to the prince. It was with difficulty that he could be persuaded to go on board. "Was it alive?" "Did it eat?" "Did it sleep?" To the missionaries the prince and his friend put the old question, "Why did you leave all this to come and live with us?" The answer was repeated, "Because we are interested in you and in your salvation." They began to think there was some truth in what they said. This visit made these two natives great men in the estimation of their countrymen and the missionaries much greater men than they had been considered before.

(To be continued.)

I see my way as birds their trackless way.
I shall arrive—what time, what circuit first,
I ask not; but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time.

—Robert Browning.

COLLEGE AND CHARACTER

J. G. WAGGONER.

ABILITY and integrity, in their broader meanings, are the two confluent streams that sweep irresistibly on to success. The college is not a reform school, nor an asylum for the feeble-minded. But if the college does not improve the mind and strengthen the nobler elements of character, it has failed in its holy purpose.

"There are more failures in life," said a wise business man, "from want of integrity than from want of ability." This seems to be the general verdict. Many a bank clerk can count correctly all its money who cannot account for it. It is better to fail to count than to account. Any college which teaches to count and fails to teach to account has done a questionable service. Any young man who has sharpened his ability in college and blunted his integrity is the loser. His failure comes the more surely and is more disastrous. It is sometimes difficult to discover our weakness, hard to acknowledge it, even to ourselves, and still harder to know how and be willing to strengthen it.

Intellectual development and character training should go hand in hand. There is no place that equals the good college for these purposes. There is no period of life so suited to both as the college days. There are no influences more safe and helpful than a true college faculty and a company of purposeful young men and women, with high ideals and busy in mental and moral development. Nor is there any class which promises so much for the future as such a company of young people.

WHERE EAST MEETS WEST.

BY PAUL MOORE.

THE music of Turkey is always in the minor key. That has been since the name of Mohammed gleaming in letters of gold was placed by the side of the name of God above the place where the Christian altar used to be. Two thousand and two hundred years ago Demosthenes realized the importance of the site where now stands the most coveted city in the world. Long after the dissolution of the western empire it stood as the bulwark of Europe against the incursions from the East. But when it did fall great were the changes wrought. To this day it is Imperial Rome to Western Asia and all the reigns of Mohammedanism. To it the young Turk looks for his career, the merchant for his goods. Nothing can be done without reference to it, whether it be the building of a bridge or a school house—nothing, except a massacre of Christians. It is the center of a world of its own.

It is not surprising, therefore, that its ethics are its own. A Pasha explained to a missionary a short time ago how he to whom wine-drinking was forbidden by his religion could invite a Christian and a missionary to drink with him. "If," he explained, "I say it is right to drink this wine, I deny God's commands to men and he would punish me in hell for the blasphemy. But I take up this glass, admitting that it is a sin to drink it. Then I drink it off, casting myself on the mercy of God. For our religion lets me know that God is too merciful to punish me for doing what I wish to do when I humbly admit that to do it breaks his commandments." How easy, therefore, to kill an Armenian or Macedonian—even were it sin—and trust to the mercy of God!

Seen under fair skies on its water front, Constantinople is beautiful; but it is hardly muddier than Chicago or St. Louis in wet weather. Its worst feature from the sanitary point of view is that it has no sewage system. And in essential thought and aim the Turk is the same as the Chinaman. The western man takes off his hat on entering a house, but keeps on his shoes. He will work because he loves it, not merely because he must. If he writes it is from left to right. The eastern man wears his hat and takes off his shoes when he enters a house; he does exactly opposite in many instances from what a westerner would do.

Mendicancy is a regular trade with an organized guild, and merchants in Constantinople have a fashion of giving something to everyone who applies on Saturday afternoon

as a good preparation for Sunday. In the European part of the city there is spaciousness and plate glass. In Stambine the merchant would be afraid of this; he crowds an assortment of goods in a band-box. Instead of "full dress" for dinner, a guest is expected to undress on arrival, and will remove his coat, vest and trousers, collars, cuffs, shoes and stockings. A servant will supply him with a robe or loose gown of colored chintz and some slippers. Whether he uses his fingers or his fork is a matter of indifference. He attends to his food, not his neighbor's talk, until after the hand-washing time. He will go up on a minaret and cry, "Oh, mighty God!" and come down singing a vulgar love song. You go into a store and you may find the dealer in prayer. He will straightway sell you a rug at three times its value and send you a still less valuable one if you leave it to him to deliver at your house.

The language of Turkey, like that of France, possesses no word for "home." Is it strange that in these two countries woman is in a measure regarded from the same standpoint—to be merely a minister to man's lower nature? In France she is sheltered until she is married. In Turkey there is a proverb for fathers: "Either marry off your daughter at sixteen or bury her."

Many people do not seem to know that foreigners have certain rights and privileges concerning their religion granted to them by Mohammed the Second, who even went so far as to take a Christian wife, the Princess Irene.

As illustrating the inability of the Turk to grasp the western idea of religion and its services, I may instance two stories. General Z. T. Sweeney, some years ago consul at Constantinople, told me one. It appears that in one of the schools conducted by American missionaries the children were one day singing the well-known hymn, "Am I a Soldier of the Cross?" Some Turk heard these words and at once reported the matter. The result was that the Grand Vizier asked an explanation of the United States minister. He happened to be the Hon. Solomon Hirsch, a Hebrew, who found himself in much of a difficulty and called to his help General Sweeney. They could not make the old Turk understand that a "soldier of the cross" did not necessarily mean a soldier carrying a rifle.

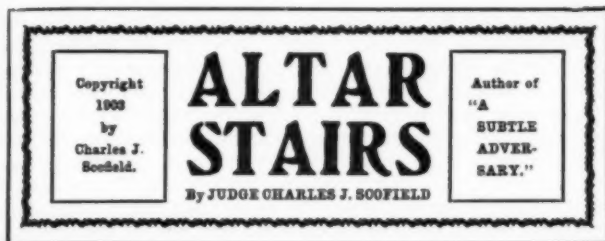
The other story is related by Dr. Dwight. Quite a gathering of the members of a congregation had gathered in a sociable to greet a missionary just returned from America. The addresses on the occasion were applauded by hand-clapping. A few days after Dr. Dwight had a call from an official with a message from the Pasha. He understood that American Christians had some curious customs. He knew that they prayed, and he made no objection. He knew also that they used a piano, though he could not see what it had to do with prayer. Still he made no objection. But the Sultan's orders were precise to know what the clapping of the hands signified. It must be for a purpose hostile to the interests of his government. After a grave explanation the matter was allowed to drop.

BASIC TRUTHS OF THE CHRISTIAN FAITH.

(Continued from page 1032.)

"That is worth living for." Not to believe in the programme of Jesus is simply to fail to understand him. Not the most confirmed and inveterate skeptic regarding the speculative statements of theology denies the uplifting nature of Christ's purposes for the world. Here then is an appeal which is instant and convincing, and when once made and accepted leads presently to the natural and logical belief in prophecy, miracle, inspiration and the Divine character of the church. These last come in due season, but they do not come first. Christ is himself the true apology for the faith, the greatest evidence in favor of Christianity.

Sunday-school teachers might find this sentence from Holmes helpful: "The secret of the man who is always interesting is that he is always interested." The teacher who is always interested in what his boys are doing on Saturday will generally find them interested in what he is saying on Sunday.—Ex.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

SYNOPSIS OF PRECEDING CHAPTERS.

Reuben Masters, a lawyer of Stonington, is a bitter opponent of the Christian religion. His daughter, Winifred, becomes converted under the ministration of Frederick Sterling, a young preacher, whose life can not be traced beyond the shadowy scenes of the orphans' home. Winifred is in love with Sterling, whose heart turns to Esther Raymond, with whom Harrison, son of the infidel lawyer, is also in love. Esther's father is supposed to have committed suicide carrying a secret to the grave, which seems to be partially known by his wife, who forbids Esther and Sterling to think of marriage. Reuben Masters aims to dispossess the Raymonds of their estate and has obtained a document purporting to be signed by Basil Raymond, deeding away \$25,000. The lawyer takes his wife and daughter south and plans for Hamilton Southey, a wealthy and atheistic Chicago suitor of Winifred, to join them. The Raymonds seek the assistance of Masters & Son to attend to the administration of the estate. The son accepts the duty, but the father declines, whereupon their case is placed in the hands of Mr. Fullman.

CHAPTER XIII.

THE CLAIM OF MR. ELI

WHEN Esther reached home she hurried to her mother, who was at work in the kitchen, and gave her a qualified account of the sleigh-ride with Mr. Sterling and the visit at the home of the sick man. Mrs. Raymond listened with that air of distress which was manifested on every occasion when the daughter and preacher were brought into intimate companionship, but she restrained herself from the expression of her apprehensions and went on absent-mindedly with her work. It was one of those occasions when two persons breathe, move, live in the same room, coming into physical contact as they busy themselves with their respective tasks, without any sympathetic touch of soul with soul, or subtle intercommunication of unspoken thought. It was a moment when a word from either, though uttered ever so softly, would startle the imprisoned soul of the other as violently as the sharp crack of a gun or an unexpected peal of thunder.

And so the crash of a dish, dropped from Mrs. Raymond's nerveless fingers upon the floor, startled Esther and recalled the wandering thoughts of the two women to their actual surroundings and association. Suddenly Mrs. Raymond inquired concerning the business which had been transacted at Mr. Fullman's office, and Esther answered by giving a faithful account of what had occurred there, breaking the bad news as gently as possible, and anxiously noting the effect of the intelligence on her mother.

"Twenty-five thousand dollars!" exclaimed Mrs. Raymond, her eyes flashing wildly. Then with a mocking laugh she added quickly: "The truth is bad enough. Your father admits five thousand dollars—that is all; it cannot be twenty-five thousand—there must be some mistake." Then she clasped her hands together and sank into a chair near the cook-stove, saying pitifully: "Unless he has deceived me in this matter, also!"

Esther sought to quiet her mother rather than wring from unwilling lips the mystery which was associated in some manner with the claim against the estate.

"Don't take it so hard, mother," said Esther tenderly. "There is no danger of our starving. You can hold your homestead—"

"Which I would not do as against creditors! Everything may go to the creditors, Esther. I want none of his money, anyway."

"Why, mother, I do not understand you!" exclaimed Esther. "Want none of his money! *His* money. You speak as if you dreaded to say husband, and wished to put the dead as far away as possible."

"Oh, Esther! Esther! darling!" cried the mother, greatly agitated. "Would you tear this terrible secret from my heart?"

"You would feel better, mother, if you would tell me all about it. I might be able to help you if I understood the nature of your trouble."

"Esther, I am bound by his request not to tell you—at least, not to tell you unless it should become absolutely necessary. The story is to go into the grave with me, if possible."

"But, mother, I believe you know something about the twenty-five-thousand-dollar note. Perhaps the note has some connection with your trouble. If you would tell what you know, you might give Mr. Fullman an important clew to a defense against the claim."

"No, no, Esther, not Mr. Fullman. He shall never know—I'll not tell him. I may have to tell you one of these days, but I would beg my bread from door to door before I would have this dreadful story related in a court-room. We can live somehow, daughter—others have done so—and we can keep our own trouble to ourselves."

"Certainly we can live," said Esther sympathetically. "Surely I can earn enough for us both—enough to make us comfortable and independent. And I can help you keep your secret, if you will only tell me what it is. But if you withhold it from me, I cannot help you and you will have to bear the burden alone."

Mrs. Raymond sat for a moment with her eyes closed as if from weariness or in prayer, and then, with unsteady step, left the room, and presently returned with a letter in her hand.

"I suppose I must tell you sooner or later, and I believe I'll do it now," she said, taking the letter from the envelope. "This letter was written by your father on the day of his death, and was left for me in my room. Your whole life will be affected by the story it tells, and for that reason I would spare you if I could. I have prayed that this hour might never come—that it might never be necessary for you to hear the story of your father's polluted life. But my prayer has not been answered."

At this moment Esther was summoned to the hall by the ringing of the bell. Mrs. Raymond listened for a moment as if frightened, glanced around with a look of terror, fled from the room with a light movement, returned the letter to the private drawer from which she had taken it and then crept guiltily back to the kitchen.

The caller was a lad engaged in advertising somebody's yeast. Having deposited a sample package at the door he had given the bell a vigorous pull and had then hurried on to arouse the next household. When Esther returned to the kitchen her mother looked at her excitedly, and did not become quieted until the nature of the caller's errand had been explained.

Esther sought to re-open the interrupted conversation, but the mother's mind had undergone a change, and she now manifested the utmost reluctance to speak on the subject at all. At length she said:

"I hope, daughter, you will try to forget what I said a moment ago. The matter is not of as much importance as I led you to believe."

"But, you were about to read me father's letter, mother."

"I say the matter is not very important, after all," said the mother, evasively. "At least not now," she added.

"You said that the revelations of this letter would affect my whole future; you called my dear father's life polluted; you intimated that this information might be necessary for my protection—"

"Oh, it is easy to talk, as you well know. And now let us take up some other subject. Or, better still, you go upstairs and make my bed while I finish the kitchen work."

On the following morning Mrs. Raymond referred to the claim against the estate in the following abrupt language:

"Go to Mr. Fullman's office and tell him to have that claim allowed."

"For the full amount, mother? The claim, you will remember, is for twenty-five thousand dollars."

"I understand that," said Mrs. Raymond peremptorily. "I mean for the full amount."

"That would leave us penniless."

"Yes, and more than that!" exclaimed Mrs. Raymond, as if her daughter had not spoken. "I'll have no exemptions—let them take it all—and I'll go out into the world and wash for a living."

"If this were a just claim, mother, I would yield without a word," persisted the young woman. "But the claim is fraudulent, and we have a clew. If we follow the clew we may arrive at the truth."

"And so you would like to follow the clew, would you, child?" Mrs. Raymond laughed bitterly. "You would follow the clew! So you think in your innocence. If you knew where it would lead, you would hesitate to follow!"

"I have no fear of the truth, mother."

"Ah! Esther, sometimes the truth curses as nothing else can. Would you follow this clew if you knew it would lead to dishonor and ruin?"

"I cannot believe it would do that—except to the wicked; those who are trying to rob us would be dishonored, and not we ourselves."

"The difficulty, child, is this—you cannot tell who is wicked and who is not. Others may be involved besides Reuben Masters and Belshazzar Eli and—and—you called him Scudder, did you not?"

"No, mother, I did not mention the name. But you have it—Scudder—he is the man who assigned the note to Mr. Eli."

Mrs. Raymond showed slight confusion, but she rallied quickly. Esther knew from this slip of utterance that her mother could give the history of the note, at least in part, if she would, and that there was some cogent reason which bade her hold her tongue.

"Others may be involved," said Mrs. Raymond, ignoring the reference to Mr. Scudder. "There are such things as whited sepulchres. It may be necessary for us to suffer financial loss in order to avoid breaking open one of these whited sepulchres."

"This is all mystery to me," said Esther. "If I knew what you know, I might see the wisdom of your course. But my belief is that, generally, if not always, it is better for the world to know from the first that a sepulchre contains bones, notwithstanding its beautiful exterior. Let the truth be made known—I, for one, can bear it, or, if I cannot, I am willing to sink beneath it."

"I wish you would do as I request, Esther, and that, too, without further discussion of the subject."

"What shall I say to Mr. Fullman?"

"Tell him that we have no defense to make to the claim and want it allowed immediately. Mark my words, Esther. Do not say that we have no defense, but that we have no defense to make."

Within an hour afterward Esther repeated these words to Mr. Fullman, with due emphasis upon the words *to make*.

The lawyer was greatly surprised, and resisted most strenuously the allowance of the claim, insisting that it was fraudulent, and that careful investigation would establish the fact; that such a gigantic fraud could not be successfully concealed, and that it was Mrs. Raymond's duty to unmask the gentlemanly highwaymen who were seeking to rob the estate. An allowance of the claim now, he added, would put it beyond Mrs. Raymond's power to contest the claim at a future day, if a change in her feelings on the subject should take place. He counseled delay at present, even though judgment should be eventually confessed. He begged hard for a postponement of action and for further time for reflection. But Esther said she had no authority to consent to further delay.

After the young woman had gone the lawyer crossed his feet upon his desk and calmly considered the strange message he had received. He now felt assured that Mrs. Raymond was insane. No woman of her age would give up her

property to a band of thieves without a contest, unless she was mentally unbalanced and therefore disqualified for the management of her affairs. If she was *non compos mentis*—so he reasoned with himself—she was incompetent to transact business, and her allowance of this claim would not be binding on her or on the estate. Therefore it was her attorney's duty to disregard her request as being, in law, no request at all. Therefore he, Jonathan Fullman, would leave Mrs. Raymond under the impression that he had done her bidding, if that would comfort her, but, in the pressure of business, he would forget to have the claim allowed as long as the trial could be postponed.

The emphasis placed by Esther on the words *to make* when she had said they had no defense to make, had caught the lawyer's ear. Ah! there must be a defense, thought he, but for some foolish reason, some unaccountable whim, Mrs. Raymond does not desire to make the defense. Well, it is the good lawyer's duty to protect the widow and the orphan, for a reasonable fee, of course, and there could be no good reason why such protection should not be extended in this instance. This would make one of the prettiest cases ever tried in court. To win it would add luster even to an established reputation. To yield would be to encourage fraud and throw away a good fee. For these reasons the claim should not be allowed without a contest.

On the next morning Mr. Fullman received a call from Mr. Sterling, who was unaware of Mrs. Raymond's decision to have Mr. Eli's claim allowed without a contest, and who proceeded to give the lawyer an account of the conversation between Reuben Masters and Belshazzar Eli at Chicago, and of the declarations of the conscience-stricken Eli while suffering from *cholera morbus*. Mr. Fullman listened with kindling eyes, and at the end of the story sprang to his feet, saying rapturously:

"This is glorious information, Mr. Sterling. Evidently Reuben Masters believes the note to be a forgery, in whole or in part. So does Belshazzar Eli. You see the signature might be genuine and yet there might be something radically wrong with the body of the note. But I'll nurse my suspicions at present; when the proper time comes I'll divulge them. What I desire now, Mr. Sterling, is to thank you for your information, and to ask you not to repeat to another living soul what you have just told me."

"But I have told Miss Raymond already."

"Humph! You have, eh? Well, no harm can come of that. But don't tell anyone else."

"Trust me, Mr. Fullman, and command me. If I can serve you, call upon me in confidence. I am very anxious for your success in this suit."

Further conversation was interrupted by the intrusion of Reuben Masters, who had called to learn, as he stormily stated, whether or not the Raymond estate would contest Mr. Eli's claim. Inasmuch as it was a simple promissory note, assigned before maturity, he supposed, of course, there could be no defense. If such was the case, he would be pleased to have the claim allowed at once, so that he might not be required to give it further attention.

"I feel it my duty to inquire into the matter," said Mr. Fullman cautiously. "It is a large claim, and an attorney could hardly advise the allowance of it without an inspection of the note itself."

"Well, Mr. Fullman, I intend to demand a trial at the earliest moment possible," said Mr. Masters threateningly.

"If you would be patient," said Mr. Fullman soothingly, "and permit me to examine the note, I might allow the claim without contest. It is not my intention to make you unnecessary trouble."

"How much time do you want?" asked Mr. Masters snappishly.

"I am very busy now, Mr. Masters, and I would like to have the claim stand for at least a month."

"Say a month, then," said Mr. Masters, who wished to conciliate his opponent and have the claim allowed without trial. "You can see the note at my office at any time, Fullman," remarked Mr. Masters as he was leaving the room.

Mr. Fullman and Mr. Sterling went to Chicago a few days afterward in the hope of being able to find Mr. B. R. Scud-

der. Reuben Masters followed on a similar errand. But B. R. Scudder, with ten thousand dollars in cash, had disappeared, evidently thinking that there was no good reason why he should permit himself to be made a target for a contest of skill between lawyers in court. If the note was a forgery, it would be highly dangerous for him to make oath to the fact, and he was not so deeply interested in Basil Raymond's estate as to assume any risk in its behalf. On the other hand, he was not indebted to Reuben Masters, and there was no reason why he should help that unscrupulous lawyer to obtain judgment against the estate on a note for which he had paid only forty cents on the dollar.

Mr. Scudder may or may not have known that two lawyers from Stonington were asking for him, hunting him, searching the directory for him and raging because they could not find him. In either event, the journey of the two lawyers to Chicago would have been fruitless but for an incident which occurred on the way home.

Mr. Fullman and Mr. Sterling sat facing each other in the rear of the sleeping car, conversing on general topics and making no allusion to the fruitlessness of their trip to Chicago. Presently Reuben Masters, who was returning home on the same train, approached them and addressed a few remarks to Mr. Fullman, without deigning to notice the preacher, and then requested the lawyer to go with him into the smoking apartment, where they might enjoy a soothing smoke and a quiet conversation.

"I would like to have you meet my friend Southey," said Mr. Masters. He glanced at the preacher, and then added slowly: "Southey has decided to spend a few weeks in Florida with my wife and daughter, and he is going by this route that he may have a confidential talk with me. You will admire the man and enjoy his company."

* * *

After the lawyers had gone two strangers entered the coach, walking slowly through the car and reading the numbers of the sections.

"This is the place, I believe—yes, here we are. Sit down, Bob."

These words were spoken by the smaller of the two men, who deposited his valise and overcoat on one seat and then sat down by his companion on the other, immediately in front of, and back to back with, Mr. Sterling, who was facing the rear of the coach.

Mr. Sterling turned sufficiently to obtain a glimpse of the two men, and saw that one of them was of medium size and that the other was tall and slender. He observed also that the tall man had a smooth face and closely cut hair, and that each of them wore his hat pulled down to the eye-brows. When they conversed their heads approached the middle of the seat, and they spoke in low, earnest tones.

The tall stranger said something about Boston, from which Mr. Sterling inferred that his home was in that city. There was no reason why this fact should enchain the preacher's attention, and so he presently forgot the strangers and fell into a train of serious reflections concerning the future of Winifred and Mr. Southey.

"Ah! I was not mistaken," he thought. "I told Winifred this man would follow her. He is to renew his suit under circumstances which may easily make her his victim. He pursues this child with a determination to win. O, Winifred! what can I do to save you?"

The train, which had been rumbling along rapidly, with such superabundance of noise as to render the conversation of the two men inaudible to Mr. Sterling, now glided smoothly for a moment over a well-ballasted portion of the track, whereby a few fragments of the conversation were wafted to the preacher's ears. Among other words he heard was the name of Masters. This came from the lips of the tall gentleman.

The stranger was evidently satisfied that the man behind him was fast asleep, for he resumed the conversation with his companion, speaking more freely, and in such a tone that Mr. Sterling was able to catch a part of a sentence or even a whole sentence now and then.

"Friend Masters would like—me," said the tall man. Mr. Sterling did not certainly understand the words between

"like" and "me," but they sounded like the words, "to find."

Several remarks were exchanged which were utterly unintelligible to the preacher, the single word which he succeeded in hearing occasionally not being sufficient to enable him to complete the sentence of which it was a part.

Presently the tall man said, as if in answer to a question: "I don't know what the estate is worth. I think it is worth the claim. That was my understanding before I sold the note."

Confusion of words followed, and it was some time before Mr. Sterling heard another intelligible sentence. The tall man uttered that, and it was as follows:

"I regard it as the neatest job I have ever done."

"It is the work of an expert," said the other. "The forgery could not be proved—that is certain."

"Not unless you and I would swear to it, my friend. The circumstances may excite suspicion, but suspicion is not evidence. Raymond signed the note—his signature is genuine—and no court or jury would imagine for a moment that the word 'twenty' was inserted in the note after the same was signed."

"Especially if you were thoughtful enough to write 'twenty' with the same ink and pen."

"That is the only weak point in the case," remarked the tall man, "but I am not afraid of that. I wrote the body of the note and I wrote the word 'twenty,' and I used ink from the same bottle in both instances, but I did not use the same pen. The fact is, the pen had been misplaced and I could not find it when I undertook to alter the note."

At this point the conversation became louder and on general topics, and the preacher, knowing that Mr. Masters had retired to his berth, joined Mr. Fullman in the smoking apartment and repeated to him the conversation of the two strangers. The lawyer became greatly excited, and, with a recklessness of which he was seldom guilty, and against the earnest protest of the preacher, hastened to confront the tall man and to call him Scudder in the hope of frightening him into a confession of his name.

"Good evening, Mr. B. R. Scudder," he said, pausing in front of the two strangers and looking the tall man full in the face.

The tall man did not grow nervous, though his companion did. The tall man merely smiled and returned Mr. Fullman's gaze.

"You are mistaken," he said quietly; "my name is Smith—Robert Smith."

"I'm not mistaken. Do you see this man? He sat there while you were talking to your partner and he heard what you said about the note—"

At this point Reuben Masters pushed aside the curtains which guarded the privacy of his sleeping apartment and sprang into the aisle. Without pausing to put on his clothes, he strode up to the tall man, slapped him on the shoulder with one hand and removed the hat from his head with the other, at the same time exclaiming:

"You are B. R. Scudder, minus beard and hair!"

Thereupon Mr. Fullman gave Mr. Masters a push and Mr. Masters retaliated by pulling Mr. Fullman's hair. Then the two lawyers clenched. Passengers in their night-clothes jumped into the aisle and looked in amazement at the combatants. One woman shrieked and fell into the arms of the conductor. The porter ran to the wrestlers and with the assistance of Mr. Sterling and Mr. Southey succeeded in separating them. The lawyers glared at each other with baffled ferocity and then looked around for Mr. Scudder. But Mr. Scudder and his companion were gone. The train, in obedience to law, had stopped at a railroad crossing, and the two strangers were now standing at the intersection of the two roads, chuckling over their fortunate escape and listening to the snorting of the engine as it bore the lawyers farther and farther away.

As soon as the lawyers realized that Scudder and his companion had escaped, they slunk away from the aisle and sought to conceal their mortification with the curtains of their respective berths.

(To be continued.)

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

FEASTING THAT MAKES LEAN SOULS.

Topic Sept. 13: Ex. 16:2-5; Ps. 106:13-15.

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."—Ex. 16:2, 3. In the one hundred and sixth psalm we have this significant statement: "And he gave them their request, but sent leanness into their souls." It is the old pathetic history of individuals and of races, choosing rather the selfish sufficiency of to-day than the abundance of blessing for to-morrow. It's the old false philosophy that "a bird in the hand is worth two in the bush." It simply is not true. It's not even good political economy. It certainly is not good spiritual economy. All best things are bought at the price of less valuable things, though at the time they may seem of more immediate and practical use—even absolutely necessary. It is said of Moses, in the beautiful record of faith, that when he was come to years he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. And here is the secret of the life of faith—the only life worth the living. He had respect unto the recompence of the reward—he let the bird in the hand go for the bird in the bush—the blessing in the future! He endured as seeing him that is invisible—he let go of the things that are seen, that he might lay hold upon the things that are unseen and eternal. Let it not be forgotten that Moses was hungry where the people were hungry, that he thirsted when they fainted in the desert. He suffered affliction with the people of God. The anguish of a great soul was his. He knew what luxuries were—he had been brought up in the palace of the king, the favorite of the princess of the house of Pharaoh. But he looked to the future instead of the flesh-pots of the past. He sought the bird of blessing on the wing! It is even so with faith and the life of faith. And it is this that makes the difference largely in the lives of men, materially, mentally, morally, spiritually. Those who live just for to-day will find "leanness of soul" at last. It was so with Israel. It was so with the prodigal son. The sin of Israel was the sin of the prodigal son—selfishness, love of ease, and forgetfulness of to-morrow.

I spent some time at the docks in Chicago the other day watching the unloading of two lake steamers. I noted that most of the men employed in this work were comparatively young men. But the mask of dissipation were strongly written upon every face. It was a pathetic picture. Without doubt, most of those young men had spent the night in the low saloons and brothels of that great wicked city. Leanness of soul was there—pathetic abasement of all that is noblest in manhood. Why? Unfortunate some of them were—God pity them! But the trouble is not misfortune, not poverty of pocket, though that was evident; but low aims, lax living—simply living for to-day, and for the flesh-pots instead of living by faith and for the future.

This I resolved on—to run, when I can; to go, when I can not run; and to creep, when I can not go.—Bunyan.

THE PRAYER-MEETING.

SILAS JONES.

WHO ARE THE HAPPY?

Topic Sept. 16: Matt. 5:1-16.

This week we have the first of ten studies in the Sermon on the Mount. Those who want to know what Jesus says on some of the most important questions with which men must deal will find the prayer-meeting topics intensely interesting. Every one is seeking happiness. Some are seeking it in the wrong way. Some have reached the conclusion that happiness is not within the reach of humanity. They have striven for what they think is happiness and they have failed to win it. They are convinced that no one is happy and no one can be happy. Perhaps our idea of happiness is wrong. We shall not miss it if we sit at the feet of Jesus and listen while he speaks of this desire of our hearts.

Character.

Some of the things which we think are needful to our happiness Jesus does not mention at all. He seems to contradict common sense. He says men that have been persecuted for the sake of righteousness are happy men. We are not seeking happiness in that way. Again, we have a notion that a large share of this world's goods is necessary if we are to find life worth living. In this we are not like Jesus. He never said anything about riches being necessary to the real enjoyment of life. He teaches that riches may be a serious hindrance. Furthermore, Jesus pronounces a blessing upon those who are conscious of their spiritual needs, and that looks a little strange to us. Why should not a man have a good time and let conscience and spiritual aspiration take care of themselves? Conscience is always getting in the way when we want to have a good time. To be merciful is difficult, and to be pure in heart requires effort. It is clear that what Jesus calls happiness will never come for the asking. It will come as a reward of toil. It is a matter of character, not of circumstances. The words Milton puts into the mouth of Satan contains a great truth:

"The mind is its own palace, and in itself
Can make a heaven of hell, a hell of heaven."

If we were no more than the brute we might not be dissatisfied with the pleasure of the brute; but, being human, we must possess the happiness which Jesus approves or be at the least wretched.

Service.

The happy are they who serve. If a candle were endowed with intelligence it would not be pleased to shine under a bushel. It would ask to be placed where its light would do some good. No man with intelligence can be happy unless he is doing service of some kind. The idiocy which manifests itself in the antics of people who try to be happy without doing honest work will strengthen the conviction that only the workers are happy. When people refuse to do what the Lord intended they should do nature amuses herself by making them play the fool. Our Lord was happy. The pleasures of sense were often denied him. He lived a life of toil. He endured great sorrow. But he was supremely happy, for he never neglected his duty. He was always doing good. We need to think more of our Lord's happiness and less of the pleasures he missed. Pleasure and happiness are not the same. The animal man may have pleasure; he cannot have happiness. The spiritual man has happiness, and he will have it in spite of all the world can do. He works with God and he rejoices that his labor is not vain.

Blessed is the man who keeps himself adjusted to divine opportunities.

THE BIBLE SCHOOL

Lesson 12.

Abstinence from Evil.

September 20.

(A Temperance Lesson.) Commit vs. 1, 2.

GOLDEN TEXT: Eph. 5:18. Be Not Drunk with wine, wherein is success.

LESSON: 1 Petr. 4:1-11.

INTRODUCTION.

During this quarter we have been studying one of the most important epochs in the history of the Hebrew people. We have seen how the transition from the anarchy of the days of the Judges to the united, well-organized, and well-governed monarchy of the times of David was made. We have learned two very useful lessons. The story of Saul tells us that faithlessness toward God brings individual and national ruin. But the stories of Samuel and David show us that those who honor God will be honored by him—that faithfulness brings protection, prosperity, power, and glory, both to individual and nation.

It will help us to recall these thoughts as we enter upon the study of to-day's lesson, which is an exhortation to faithfulness and a warning against unfaithfulness. The readers were tempted by the trials of the Christian life to fall back into their old life of lasciviousness. But here they and we are urged to be faithful as "good stewards of the manifold grace of God." As Israel had a right to be proud of her Samuel and David, so have we a right to glory in our Prophet and King. As a Christian, let him not be ashamed, but let him glorify God in this name." (4:16). If we do this we shall "be not drunken with wine, wherein is riot, but be filled with the spirit of Eph. 5:18 and 1. Pet. 4:2-5. Thus will we live in Christ for God; and, if need be, we will suffer for "the name."

Author of this Epistle.—"Peter, an apostle of Jesus Christ" (1:1) Probably the authenticity of no book in the New Testament is better attested than this. Both the external and the internal evidence for the Petrine authorship is very strong.

Place of Writing.—The only clue to the place of writing is found in the salutation, she that is in Babylon . . . salute you. (5:13) Babylon is most probably symbolic and, if so, the Epistle was written from Rome, the capital of the empire, to which the apostle had come in his missionary journeyings. However, besides this passage, there is no evidence, in the New Testament, that Peter ever visited Rome. And if such be the fact, it is hard to account for this silence.

Date of Writing.—If Peter ever visited Rome at all, we can not, with any degree of certainty, tell when he did so. Conservative critics place the date of the writing from 65 to 67 A. D., the weight of authority being with the latter rather than with the former date.

To Whom Written.—To "sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." That is, to Jewish Christians in the regions named. This doubtless includes proselytes to Judaism, and thus accounts for the references to Gentile readers. These churches, located in northern and western proconsular Asia, can not all be traced to apostolic labors. The foundation of the churches in Galatia and Asia were laid by Paul, but we can not determine with certainty who founded the churches in the other provinces here mentioned. They were probably founded by some "Apostle of the Circumcision" and that Peter was true to his charter in writing to Christians of the Circumcision.

Other Circumstances.—The Epistle was occasioned by present or imminent persecution; but whether this was a general or a local persecution we have no means of determining. The purpose of the writing is to encourage and comfort the suffering Christians by inspiring them with confidence in God, and thus assuring them of the final victory. Hope is the key word of the Epistle.

EXPOSITION.

1. *For as much then as Christ suffered in the flesh.*—The basis of all apostolic appeal is the historic Christ. This as a ground of action is solid and lasting. The suffering Christ is the highest form of motive power for moral beings. We love him because he first loved us. *Arm ye yourselves with the same mind.*—The same thought or disposition, that of self surrender. Many persons are well armed bodily while wholly unarmed mentally. We need mental equipment both for defense and attack. *He that hath suffered in the flesh hath ceased from sin.*—The tendency of bodily suffering is to take away from us those desires which lead us into sin. This is one of the salutary offices of fleshly affliction.

2. *That ye no longer live . . . to the lusts of men, but to the will of God.*—The discipline of suffering, destroying the dominion of the flesh, brings the sufferer under the domination of spiritual principles as taught in the will of God. Here is a deep philosophy of life. Its operations have been seen in human character ever since the days of Job.

3. *The time past.*—The life these Christians to whom Peter wrote had lived before they became Christians. *Desire of the Gentiles.*—Many Jews, though they were the people of the true God, did not live any better lives than the heathen, but imitated their idolatry and their vile conduct. Peter tells these Christians that they had done enough of this before they turned to Christ and that now these

abominations ought to be forever laid aside. Their conversion ought to involve a new code of morals as well as a new system of doctrine. *Lasciviousness.*—This is to be controlled by that class of evil thoughts which seek gratification in fleshly abominations. *Wine bibbings, revelings, carousals.*—Note how drinking and these other sins nest together. They all belong to the same foul family. The saloon is the breeding place for revelry and carousing. Drinking originates this kind of conduct whether in a saloon or social circle in the home of some church member. Its tendency is the same everywhere. It bears the same kind of fruit wherever it flourishes. *Abominable idolatries.*—The pagan world worshipped their false gods, Bacchus and Venus, in the drunken and lascivious feast. Some Christians joined them and thus fell into moral ruin. Others resisted these evils.

4. *They think it strange that ye run not with them into the same excess of riot.*—Flood of riot. (See margin.) The true Christian has always been an object of wonder to those who are controlled by the flesh, because he refuses to do the evil things into which they constantly plunge. They are surprised that Christians find higher pleasures than those of the flesh, and that they have moral power to resist these fleshly pleasures. *Speaking evil of you.*—Calling you bigoted, and perhaps hypocritical. Many wicked men, believing it impossible to live pure lives charge Christians with sinning secretly.

5. *Who shall give an account to him that is ready to judge.*—Both evil speaker and the evil spoken of, shall be judged by one who is perfectly able to determine whether the charge is true or false. We do well to leave those who speak evil of us to the Lord to judge. It is enough for us to take care that the evil spoken of us is not true. *Quick.*—The living. Christ will judge both the living and the dead, and thereby perfect justice will be done to all.

6. *For unto this end.*—That both the living and the dead might be dealt with in perfect justice. *Gospel preached even to the dead.*—The glad tidings of Christ's death and resurrection. "The dead" here referred to seem to have been those who lived on the earth and died before the death and resurrection of Christ. Christ went into the unseen world where these were, and announced to them his own death and completed work as a redeemer, during the three days his body was in the tomb. This he did once for all, and since that time no one has ever been sent, so far as we know, to preach to those who are in the spirit world. Since Christ's resurrection the Gospel is preached to men in the flesh, and their acceptance or rejection of it determines their salvation or their damnation forever. There is no post-mortem Gospel. *That they might be judged according to men in the flesh.*—That is, by the same Gospel. If it had never been preached to them it could not, in justice, be used as a standard of judgment for them. *But live according to God in the spirit.*—Have the life given to them that is given to others who accept Christ on their voluntary acceptance of him. Thus it was that those who died in faith of the promised Messiah, were permitted to fully realize the fulfillment of the promises in which they lived and died. It would seem that to God, who dealt with all men both in the flesh and out of it, death was only one of many incidents in human existence, and did not have the effect of closing from view and purpose the larger part of the race as it often does with us.

7. *The end of all things at hand.*—That which is ages off to us is present to the divine mind and to the mind of him who sees with divine vision, as Peter did. All things are present to God and inspired men could but thus speak of that which they were seeing with the divine eye. *Of sound mind and be sober unto prayer.*—Be rational as seeing human conduct and destiny in the light in which God sees them.

8. *Love covereth a multitude of sins.*—Throws a mantle over the faults of others and hides them from sight.

9. *Hospitality one to another.*—Hospitality is the outgrowth of this fervent love.

10. *According as each hath received a gift.*—Let all gifts Christians may have received be regarded as from God, and to be used for the help of his children.

LESSON ILLUSTRATIONS.

The industrial dangers which threaten our country come not primarily from the power of the rich, but from the weaknesses of the poor. Too often the poor are taking to themselves a leisure which they have never earned. The price they have paid in life is the price of poverty. If part of it goes for whisky and tobacco, the rest must go for rags and dirt. Even the lowest reward of labor well spent will buy a home. But, without frugality and temperance, no rate of wages and no division of profits can avail to save a man from poverty; and the waste of one man injures not only himself, but carries harm to all his neighbors, joined to him in disastrous industrial alliance.—D. S. Jordan.

Bad example. Thirty years ago, I, a most inexperienced freshman, went to my first college supper; at the head of the table sat a nobleman of high promise and of admirable powers, since dead of palsy; there also we had in the midst of us, not buckets, indeed, but bowls as large as buckets; there also we helped ourselves with ladles. There (for this beginning of college education was compulsory) I, choosing ladlefuls of punch instead of claret, because I was then able, unperceived, to pour them into my waistcoat instead of down my throat, stood it out to the end, and helped to carry four of my fellow students, one of them the son of the head of the college, headforemost, down stairs and home. Such things are no more; but the fruit of them remains and will remain for many a day to come. The laborers whom you cannot now shut out of the ale-house are the only too faithful disciples of the gentlemen who were wont to shut themselves into the dining-room.—Ruskin.

Convention Reports

ILLINOIS CHRISTIAN EDUCATIONAL ASSOCIATION.

This new auxiliary to the state work held its session on Wednesday evening. The president, Mrs. Sarah J. Crawford, gave a brief address, presenting the claims of Eureka college on the Church of the state. J. G. Waggoner, the new field secretary of the association, gave his report with comments and an appeal, urging the claim and benefits of the college. Prof. Radford followed with an address on the work of Eureka and asked the brethren how much more of such fruit they wanted. This young society has a splendid record. It now has 1,300 members and during the past year has raised as many dollars for the college. It has paid part of this into the college treasury and made extensive improvements on Lida's ward, the young lady's dormitory. It has put Bro. Waggoner in the field and he has raised something like \$6,000 in these four summer months. The college is in the best condition for years and the promises are for another increase in attendance this session.

A resolution was passed by the convention asking the National Educational association at Detroit, to fix a day for Educational Day, and in event of their failure to do so, the I. C. E. A. was empowered to fix one for Illinois. Let the brethren stand behind Pres. Hieronymus and his able faculty and the college will be made second to none among the institutions of its character in the United States.

A. W. Taylor.

ILLINOIS CHRISTIAN WOMAN'S BOARD OF MISSIONS.

The annual convention of the Illinois Christian Woman's Board of Missions was held in Eureka August 31 and September 1. A large audience gathered in the Mission Tabernacle for the opening praise service led by Mrs. A. T. Ross, who was for some time a teacher in the Southern Christian Institute. Following this spiritual service was an address by Bro. W. M. Forrest, returned missionary from Calcutta, India. This, the first of two strong addresses, outlined the history of the English possession of India, missionary efforts in the past, and some needs and opportunities of the Bible chair work in Calcutta. The second address, which was given on Tuesday afternoon, emphasized the needs and opportunities of this important mission work in India. All felt that we were indeed blessed in having this great work explained by one who brought the results of personal experience on the field.

The reports of state officers were given on Tuesday morning. One hundred and twenty-nine societies had reported to the superintendent of Young People's work, this being 57 more than last year. There had been an increase in membership of 565 and \$1,364.11 had been raised by the children for all purposes. The great need in this department seems to be junior superintendents who are interested enough to become informed as to the work and who will get into line with the C. W. B. M. The corresponding secretary and organizer reported 12 new auxiliaries, but there were still 15 fewer auxiliaries reporting than last year. The 163 auxiliaries reporting contributed more to the support of the work than 178

auxiliaries the year before. More auxiliaries observed C. W. B. M. Day than ever before and 35 auxiliaries were on the roll of honor. The Stanford auxiliary led in offerings for the Burgess Memorial, that society having raised \$106.71 for the fund. Only about one-half the amount asked of Illinois for the Burgess Memorial had been sent to headquarters and an opportunity to increase the sum was given on Tuesday after Bro. Forrest's address. One hundred and eighty-three dollars was raised in cash and pledges, the latter to be paid before September 30. Seven thousand two hundred and eighty-three dollars and forty-nine cents had been reported to the corresponding secretary, but reports from national headquarters showed \$8,297.47 had been paid in by Illinois. This amount, with \$1,749.61 paid to the state treasurer, made more than \$10,000 raised by Illinois' C. W. B. M. during the year. This is an average of almost \$3 per member, with no large offering from any one source.

The thought of doubling the auxiliary membership during the coming year was made prominent, the motto, "Each One Win One," being combined with our state motto, "Go Forward." A new departure was inaugurated—that of holding missionary institutes throughout the state the coming year. These institutes are for the purpose of giving instruction in practical methods of auxiliary work, objects of our organization; national, state, district, auxiliary and children societies, and our fields of work. Miss Lura Thompson has been secured to assist Miss Hale for a time in this work. The special work of the year is the organization of new societies, while an effort is to be made to raise \$3,000 in special offerings, \$1,500 of this to be used for the Chicago work, \$600 for the salary of Mrs. Bertha Lohr in India and \$300 for the salary of Miss Bertha Westrup in Monterey, Mexico. Beside these the aim of the Illinois C. W. B. M. is "to strive in all ways to help carry out the plans of our general board."

The pastors' conference, led by G. B. Van Arsdale of Peoria, and participated in by a number of successful pastors, was quite helpful, both because of the encouraging words and the timely criticisms upon the work and methods of the C. W. B. M.

On Tuesday morning Mrs. C. C. Brown of Springfield, state president of the Presbyterian Woman's Foreign Missionary society, addressed the convention on "Missionary Social Unions," afterward conducting a conference on the united mission study.

The state officers were re-elected, Miss Lola Hale accepting the office of superintendent of Young People's work only until her successor could be secured.

Illinois C. W. B. M. does not forget those who serve her. Mrs. S. J. Crawford, who has been the faithful treasurer for 19 years without remuneration, was unanimously tendered a rising vote of thanks for her service. Mrs. J. C. Davidson, the recording secretary, was presented a life membership by her associates on the state board; greetings were sent Mr. and Mrs. C. S. Weaver of Osaka, Japan, Miss Rose Armbruster of Springfield, who goes to Japan as a missionary of the Foreign Board, being the

messenger and a tender message of love and sympathy was voted to our beloved national corresponding secretary, Mrs. Helen E. Moses. The sessions closed with a beautiful Harvest Home service, and all felt that from beginning to end the convention had been an inspiration for the year to come.

Mrs. Mary M. Herrick,
1238 Dunning St. Chicago.

ILLINOIS STATE ENCAMPMENT.

The missionary forces of Illinois gathered at Eureka again this year. With the exception of two years the state meetings have been held in Eureka for many autumns. This has been a source of joy to all Illinois workers, who once were Eureka College students. The desire to return to the scenes of college days and recount the experiences with those who shared them is the peculiar delight of a host of our most efficient men and women.

With great fitness the C. W. B. M. workers were given the first part of the convention. Their program was of unusual interest. Bro. Forrest of Calcutta, India, gave two addresses of absorbing interest. The Pastors' Conference was a new feature. Bro. G. B. Van Arsdale of Peoria presided. S. E. Fisher, W. F. Shaw, R. F. Thrapp and others participated. It was a signal testimony to the value and power of an auxiliary in the church life.

The work done during this last year was gratifying. Over \$8,000 was raised by less than 350 auxiliaries; \$2,000 was raised on the Burgess Memorial Fund. Brother Forrest made a strong appeal for this holy enterprise. And like all undertakings which these heroic women have begun in the name of the Lord, it too will be accomplished. Anna M. Hale has proven her fitness to lead the state C. W. B. M. by a continued record of successful work. And together with Annie E. Davidson of Eureka and Mrs. Dr. Crawford, the plans for the new year are for yet larger accomplishments. "Illinois Development" is the motto for next year. At the same time the auxiliaries will raise \$2,500 as a special fund, give \$300 to Mexico, \$600 to Bertha Lohr of India.

The Illinois Christian Convention proper began on Tuesday night with an address by the president, J. E. Lynn. The dignity and sweetness of this good man tempered the entire convention. His address on "The Spiritual Life of the Church" was timely and lofty in its treatment. The high plane of this discussion was maintained throughout the entire session.

Bro. C. C. Morrison preached the Convention sermon. It was what we had expected from him, thoughtful and fresh and inspiring. His theme was "The Authority of Jesus." W. H. Cannon stirred the Convention with an address on "The Old Paths." He never fails to quicken the pulse and warm the heart. Others of worthy mention were O. W. Lawrence of Rock Island on "Church Methods," B. J. Radford on Nathaniel Butler's theme, "Some Ideals in Education," and Alva W. Taylor's address.

The program was national in its aspirations for Benj. L. Smith and A. McLean and Bro. A. B. Phillips of Augusta, Ga.,

represented our various missionary boards.

Christian Education received unusual place in the thought of the convention. Eureka college with all of its interests was the burden of many a speech. A committee was appointed to meet other state committees in Detroit and arrange for a national day for the observance of Christian education in all of our churches.

Chicago and our work in that ungodly metropolis was the second dominant thought of the state workers. Bro. Campbell of Austin made an eloquent appeal for the work. The Convention pledged its support in every way to Chicago missions for the year. There has never been the keen interest throughout the state in our city work as there is now. The cities of northern Illinois are to be entered immediately by state and district evangelists.

The Bible schools of the brotherhood are to be given more attention. The neglected fields are to be entered by planting a Sunday-school. These in turn will be brought into co-operation.

Such were some of the plans for future work. About \$11,000 was raised during the year for state missions. The same officers were re-elected. W. W. Weeden of Marion, president; J. P. Darst of Peoria, treasurer; J. Fred Jones of Bloomington, secretary.

The officers of the I. C. M. C. are as follows: W. H. Cannon of Lincoln, president; F. M. Rogers of Pittsfield, vice-president; O. F. Jordan of Rockford, secretary.

The attendance was good, but not worthy a great brotherhood like ours. The one failure to which we are heir through the generations is the failure to co-operate. Four hundred churches failed to do so small a thing as to report local church statistics.

The next convention goes to Champlain. Finis Idleman.

WINONA BIBLE CONFERENCE CLOSES.

The Ninth Annual Bible Conference, which was in session twelve days at Winona Lake, Ind., closed on Thursday evening, Aug. 27. It was the largest and greatest of the kind in the world. The truths emphasized in the 130 services held were: (1) Fidelity to Jesus Christ in his person and work. (2) Fidelity to the Word of God. (3) More earnest evangelistic work by the individual and the churches. (4) Missions. Scarcely an address was delivered that did not in some way touch these facts. Dr. Chapman, the director of this great conference, deserves much praise in his selection of speakers. The attendance was larger than in former years. The number of ministers representing the evangelical denominations was greatly in excess of the attendance at any previous conference. The representation was much wider. There was quite a large attendance of missionaries from foreign countries and home missions were well represented.

That the interdenominational spirit is growing is shown from the fact that several denominational buildings will be erected before another season, showing the interest of those who believe in the solid foundation of Winona principles.

Time would fail us to give a detailed account of the proceedings, the nature of

the conference and the character of the work done. The summer school was the largest and most successful in the history of Winona. It is estimated that 150,000 people entered the gates, as against the 80,000 of last season. Dr. Dickey has a great work before him in unfolding the plans for the future. M. A. Martin.

BETHANY ASSEMBLY.

The National Chautauqua of the Christian Church.

The season of 1903 of "dear old Bethany" has closed, and we are glad to be able to record, by far, the most successful year in its history.

1. Not only was the general attendance large, but all the special days drew large crowds. Children's day was one of the great days. The commodious tabernacle could not accommodate all with seats. Temperance day was a red-letter day. Butler College day, foreign and Home Missionary day, Assembly Rally day, all drew large crowds. The gate receipts and the railroad admission coupons were very satisfactory to the managers.

2. The program all the way through was uniformly good. The Chautauqua exercises were so intermingled with the conventions and entertainments that there was not a dry session during the entire assembly. All of the old features that originally made Bethany so popular with the people were reinstated, and many new and very attractive ones were added. On Monday, the closing day of the session, Hon. William Jennings Bryan addressed 5,000, the largest audience of people ever assembled on the Bethany grounds. His theme, "The Value of an Idea," was handled in a masterly way and was received in the most hearty and enthusiastic manner.

3. THE CONVENTIONS.—All of the conventions of the Christian Church in Indiana, except the State Missionary, were held during the assembly.

The first one held was that of the C. W. B. M. The women have never yet held a poor convention in Indiana, and the one this year was fully up to the very best. The presence of several of their returned missionaries and the careful manner in which they had arranged for all of their business and addresses make it a great treat to attend one of their state conventions.

The state Sunday school convention followed. In other years the Indiana association held the greatest religious conventions ever held in the state. Of later years they have not been so large, but more representative. The convention this year was a good one. Brother McNeill, the Sunday school revival man, was present and told about the great work that is now being done by the "Red and the Blue." The convention caught much of his enthusiasm.

The convention of the Indiana Ministerial Association was really a continuance of the School for Preachers, with the added business of the convention. President Frank's annual address was one of the strongest ever delivered before the association and was received with great favor. The association is the second oldest one among the Disciples. It was organized with fourteen charter members. L. L. Carpenter of Wabash, Ind., is the only charter member living.

The state convention of the Y. P. S. C. E. presented an exceptionally fine pro-

gram. The Endeavorers who spend time and money attending the union conventions would do well to attend our own conventions. We hope that the coming year will witness a great revival in Endeavor work in Indiana and that at our next convention all societies in the state will be represented.

4. SCHOOL FOR PREACHERS.—Perhaps the most valuable and far-reaching part of the assembly work was the ten days' School for Preachers. With a faculty composed of such ripe Bible scholars as D. R. Dungan of Missouri, W. P. Aylesworth of Nebraska, B. C. Dewees of Kentucky, C. B. Newman and A. B. Philpott of Indiana, our preachers, old and young, had such an opportunity for Biblical instruction and ministerial education as heretofore has not been provided for them by our assemblies. This was the second year that Bethany has given our preachers the benefit of such a school. Both years have been marked with such a large measure of success that it will be a permanent feature of the assembly.

5. THE ASSEMBLY LECTURES.—This year the lectures were fully up to the high standard of other years. The eleven o'clock hour is reserved for the assembly lectures, which alone were worth all that it cost in time and money to attend the assembly.

6. THE ENTERTAINMENTS were of a pleasing character. Six nights were given to stereopticon lectures, two to readings and recitations, four to concerts and one to a magician.

7. THE LORD'S DAY SERVICES.—Each of the four Lord's days were seasons of great spiritual refreshment from the presence of the Lord and the old Gospel was preached in its primitive simplicity, beauty and purity. The thousands of Disciples who gathered at the Lord's Supper will never forget these sweet seasons and holy communions.

8. THE MORNING PRAYER MEETINGS.—Each morning at 6:30 o'clock during the assembly the Bethany family met. Like Peter on the Holy Mount, we all said, "Lord, it is good for us to be here."

9. WHILE BETHANY ASSEMBLY is located in Indiana, it is not a state, but a national institution. Persons were present from lakes to gulf and from ocean to ocean, while others came across the lines from the king's dominions, one from far-off Germany, while returned missionaries were there from India, Japan, China, Thibet, etc.

10. THE FUTURE of this great assembly is assured. It has won its way to the hearts of our great brotherhood. They are giving it their money and propose in the year before us to so improve and beautify its grounds and to secure for its platform for the next year the very best attainable talent, that none can well afford not to attend its sessions.

L. L. Carpenter,
President Bethany Assembly.

I congratulate you upon the make-up and matter of the Century. The serial by Judge Scofield is worthy of the man who writes it and that is saying much. It will be a permanent addition not to our literature only but to literature. I sympathize with your kind but frank caution against promoting speculation, especially by Christian leaders. God bless you in every good work. Sincerely,
W. P. Aylesworth.

National Convention

Detroit, Mich.
Oct. 16-21

CHRISTIAN WOMEN'S BOARD OF MISSIONS.

Friday, Oct. 16, 2:00 p. m.—Opening of conference, Mrs. Fannie R. Thomson, Mich.; president's address, Mrs. N. E. Atkinson, Ind.; announcement of committees; reports of Sec. and Treas. of board; reports of chairman of Committee on Literature (Mrs. Effie Cunningham, Ind.), of Supt. of Young Peoples' Work (Miss Mattie Pounds, Ind.); address on the work of the children, Annie Agnes Lackey, Deoghur, India.

7:45 p. m.—Praise service, Mrs. A. E. Jennings, Mich.; address, "Our Work in Calcutta," W. M. Forrest, Calcutta, India.

Saturday, Oct. 17, 9:30 p. m.—Devotional; report of Committee on Evangelization (Mrs. A. D. Harmon, Minn.), reports of Committees on Education (Miss Lora E. Squire, Kan.), on India (Mrs. G. P. Coler, Mich.), on Young People's Work; presentation and addresses by missionaries; address, Mrs. Jessie Brown Pounds, Ohio. **2 p. m.**—Reports of Island Work (Miss Annie Davidson, Ill.); Committee on Mexico (Mrs. W. J. Russell, Pa.); address on Mexico (Enrique Westrup, Monterey, Mex.); report of nominating committee and of committee on Watchword and Aim (Mrs. Anna R. Atwater, Ohio); closing address (Mrs. Louise Kelley, Kansas).

Auxiliary conference, Monday morning, Oct. 20, Mrs. A. M. Harrison, presiding; a study of the auxiliary constitution. State officers' conference, Tuesday morning, Oct. 21, Mrs. Fannie R. Thomson presiding. Junior conference, Wednesday morning, Oct. 22, Miss Mattie Pounds presiding.

Saturday, Oct. 17, 4 p. m.—Congregational Church general board meeting.

Saturday Evening.—Good citizenship meeting, Frank G. Tyrrell, on "Twentieth Century Crusaders," and Oliver W. Stewart, on "The Greater Governmental Problem." Appointment of committees.

Lord's Day, Oct. 18.—Preaching in all offered pulpits. For assignments see Detroit papers, Oct. 17. Communion services, afternoon, at Baptist, Presbyterian and Methodist churches, C. J. Tannar, Burris A. Jenkins, J. H. Fillmore, C. S. Paine, Chas. B. Newman, Mrs. Princess Long, J. H. McNeil, H. A. Denton and B. S. Ferrall participating.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Monday Morning, Oct. 19, at Baptist Church.—Devotional; appointment of committees; annual reports; introduction of missionaries; address, "My Work in China," W. P. Bentley, Shanghai, China; address, "The Work in Japan," Miss Bertha Clawson, Osaka, Japan; announcements; address, "The Holy Spirit in Missions," J. J. Morgan, Kansas City, Mo.

Monday Afternoon.—Devotional; business; conference on Living Link Churches, conducted by F. M. Rains; address, "My Experiences in China," Miss Mary Kelley, Nankin, China; announcements; address, "The Chief Work of the Church," W. J. Russell, Pittsburg, Pa.

Monday Night, Baptist Church.—Song service; addresses, "The Outlook in China," Frank Garrett, Nankin, China; "Christianity Essentially a Missionary Religion," C. H. Winders, Columbia, Mo.;

"A New Sermon From an Old Text," J. J. Haley, Cynthiana, Ky.; duplicate program, Monday night, Presbyterian Church; song service; addresses, "Evangelism and Missions" E. F. Mahan, Shelbyville Ind.; "The Horizon of Christ," I. N. McCash, Des Moines, Iowa; "My Return to India," G. L. Wharton, Hiram, O.

Tuesday Morning, Oct. 20.—American Christian Missionary Society; devotional; address, "The Will of God Concerning America," R. P. Shepherd; reports of church extension and acting board of managers; conference, "How Raise Money for Missions," A. M. Harvout, leader; introduction of missionaries; business hour; president's address, "The Church Face to Face With the Modern Spirit," A. B. Philputt.

Tuesday Afternoon.—Devotional, report of board ministerial relief; address, "An Unpaid Debt," Geo. Darsie; reports of committees, statistical secretary, superintendent of Christian Endeavor.

Tuesday Evening, at Baptist Church.—Addresses, "The Upper Room," W. F.

Richardson; "Evangelization, How Preach Christ Jesus to This Age," James Small. At Presbyterian Church—Addresses, "Greater Things for Church Extension," Geo. W. Muckley; "Evangelization, Our Glory and Hope," S. M. Martin.

Wednesday Morning, Oct. 21.—Devotional; business; benevolent association; address, "What the Benevolent Association of the Christian Church Has Done," Mrs. H. M. Meier; address, "Christian Philanthropy—A Vision," Geo. L. Snively; educational society; round table—Advance Methods of Sunday School Work, W. A. Harp; address, "The Lion, the Lamb, the Child," H. D. C. McLachlin.

Wednesday Afternoon.—Devotional; business; students' volunteer mission to the mountains of Kentucky, etc.; address, "We Must Save Our Cities or Be Saved From Them," John L. Brandt.

Wednesday Evening, Baptist Church.—Addresses, "Tendencies Toward Christian Union," A. M. Haggard; "Our High Calling in Jesus Christ," Mark Collis. At Presbyterian Church—Addresses, "Our Duty to the Stranger," B. Q. Denham; "Walking in Harmony With the Purposes of God," C. S. Medbury.

Coming Conventions

Attention Kentucky Readers.

All things are now ready, as far as they can be, for the Paris conventions. Remember the time is September 21 to 25. The brethren at Paris are preparing to entertain a great convention. We must not disappoint them. If you intend to go notify Carey E. Morgan at once of this intention, if you have not already done so. We have the best railroad rates in our history as convention goers. Tickets will be on sale September 21 and 23, instead of 20 and 21, as previously announced. There will be round trip tickets and will be at one fare, plus 25 cents. No certificate to sign or be signed. This in itself will increase our attendance. Practically all the lines have agreed to this and I think without question that all will in a day or two.

We have one more word to say to our churches that are yet on the delinquent list. Some of our strong churches have as yet given nothing for Kentucky missions and others have paid only a part of the apportionment. Let us avert a disaster in the history of our work by prompt action. There remains enough time even at this late date to remedy this matter. Let every church that has not paid the full apportionment take an offering and send it in at once and let us go to Paris with the best record we have ever made in every respect.—H. W. Elliott, Secretary.

Kansas State Convention Railroad Rates.

The Kansas Christian Missionary Society will hold its annual convention at Newton October 5-8, 1903. One of the best programs we have ever had has been prepared. Watch for its publication. B. B. Tyler will be chief speaker. W. E. M. Hackleman will have charge of the music.

We have been granted a railroad rate of one fare for the round trip plus fifty cents. Those living within less than 50 miles of Newton will pay one and one-third fare, as that will be cheaper than the other rate. The minimum selling rate is fifty cents.

Tickets can be bought as early as October 4, and are good returning as late as the 9th.

The rate is good from all points in Kansas and from Kansas City and St. Joseph.

This is the best rate we have ever secured on account of the convention. We should have a large attendance.

Send your name to Loren M. Wiles, Newton, Kas.

W. S. Lowe.

Additions Reported Last Week.—By baptism, 1,294; by letters and statements reclaimed, 410; from Methodists, 18; from Presbyterians, 6; from Baptists, 33; from Catholics, 5; unclassified, 52; total, 1818. Dedications, 3.—M. L. Buckley.

DOCTOR SAID

"Quit Wrong Food and Eat Grape-Nuts."

An Illinoisan who has been through the mill says: "Last spring I was so bad with indigestion I could not digest even soft cooked eggs and doctor said I must eat predigested food and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day.

"My improvement on Grape-Nuts food was so wonderful that I concluded to use your food drink Postum in place of tea and to make a long story short I have not been without Grape-Nuts and Postum since, and my present health proves my doctors wisdom in prescribing Grape-Nuts. I have got strong as a horse and well and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich.

In the making of Grape-Nuts food all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it.

Look in each package for a copy of the famous little book, "The Road to Wellville."

HOME AND THE CHILDREN

Only One Mother.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache,
'Till ready to break,
So cherish that mother my boy.

You have only one mother who will
Stand by you through good and through
ill,
And love you although
The world is your foe,
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay,
Who for you won't spare
Self-sacrifice rare,
So honor that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight,
To help her all pains ever take.

You have only one mother—just one;
Remember that always, my son;
None can do or will do
What she has for you;
What have you for her ever done?
Unidentified.

THAT LARKIN BOY.

"Be somebody! There is room enough for every boy to have an honorable place in the world. He only needs determination to win it. No matter what your surroundings are, boys, you can rise above them if you only will."

These words of Dave Larkin's teacher were ringing in his ears while he was doing his evening chores. Dave's home was a miserable affair, but it was the only home he had ever known. Dave's father was a drunkard. His mother was a good, honest, hard-working woman; but with ten mouths to feed and only one pair of hands to work with, it was no wonder that the family was considered shiftless.

"Dave Larkin is a nice boy," said his schoolmates, "but we can't ask him to our homes, you know, because he is so ragged and his father is a drunkard."

But, in spite of his old clothes, Dave had truthful eyes. If you looked sharply into his face you would see that underneath all the show of poverty and neglect, Dave was a good boy. He was naturally ambitious and many and many a time had vowed that he would not be like his father, but would try to be a good and great man.

The encouraging words of the teacher fanned the spark of ambition in Dave's breast into a flame. "I will—I will be somebody!" he said to himself. "Nothing shall hinder me."

There was something of the sublime in the resolution of that ragged boy, made with clenched fist and tightly compressed lips.

Dave said nothing about his determination to anyone, but every afternoon after school as he brought the cows home, he quoted with sweeping gestures from Henry Clay, and every evening that

he could get away from home he spent at the parsonage reading the books the minister gave him. At school he worked hard, and if he didn't stand at the head of the class he came near enough doing so to make everybody respect him.

Just then the pupils of the Gendale High School were intensely excited over a prize debating contest. A gold medal had been offered for the best oration. The winner was to be sent, at the expense of a philanthropic gentleman to the State Oratorical Contest, which was to take place in another city on New Year's eve.

"I know you are going to try for the medal," said Dave's teacher to him one day.

"What, me?" asked Dave, reddening to the tips of his fingers. "I'm afraid I can't sir. You see, I have no decent clothes to wear, and you would all be ashamed to hear me speak."

"Never mind the clothes, my boy. Go into the contest, and go in to win! Do your best, and I believe you will succeed."

Dave went to work with a will. He took as his theme "The Lives of Men Who, by Their Own Efforts, Had Won Honored Names." He practiced his speech every evening, with old "Bossy" for an audience.

Dave was ashamed to tell his schoolmates that he was going to try for the medal, for he knew that they would only laugh at him. When the evening of the contest came he did not go forward with the rest, but sat in an obscure corner. He felt that there would be no welcome for him, with his old, patched clothes, in a conspicuous place among the well-dressed boys and girls.

Dave's name was the last one called. Every speaker before him had been greeted with flowers and applause. Dave stepped upon the platform and a murmur went throughout the audience that sounded very much like disapproval.

"What a shame for the teacher to let him speak!" whispered one.

Then a clear, ringing voice told of the great men whom the world loved to honor—men who had worn shabby clothes—who had known what it was to be poor and hungry. The speaker seemed to forget everything excepting that he was living with his heroes. His voice was earnest, appealing, enthusiastic. Before he had said a dozen sentences his audience was with him. They soon forgot about his clothes. They felt only the burning earnestness of the speaker. They felt that they were in the presence of genius, and at his closing words, "Let us not be bound by poverty and misfortune, but let us make our own lives so pure and noble, so full of good deeds that the world will honor us for what we have done," the audience broke into a storm of applause.

Dave won the medal, and when some one proposed "Three cheers for Dave Larkin," every man, woman and child in the audience joined in the hurrah.

With sparkling eyes and burning cheeks Dave ran all the way home, where a tired little woman, with aching

eyes, sat patching a well-worn coat.

"Mother I won the medal," he cried, bursting into the room.

The little woman put down her sewing, took the pretty ornament in her hand and baptizing it in a flood of tears pinned it on the breast of her boy.

And when "Old Man Larkin," as the village called him, heard what his boy had done, and saw the prize he had won, he said:

"Wife, I'm going to quit. A fellow that's got a boy like that ought ter be somethin' himself."—The American Boy.

KEEP A-GOIN'.

If you strike a thorn or rose;

Keep a-go'n';

If it hails or if it snows,

Keep a-go'n'.

'Tain't no use to sit and whine

When the fish ain't on your line,

Bait your hook and keep on tryin'.

Keep a-go'n'.

When the weather kills your crop,

Keep a-go'n';

When you tremble from the top,

Keep a-go'n'.

S'pose you're out of every dime,

Gettin' broke ain't any crime,

Tell the world you'r feelin' prime,

Keep a-go'n'.

When it looks like all is up,

Keep a-go'n'.

Drain the sweetness from the cup,

Keep a-go'n'.

See the wild birds on the wing,

Hear the bells that sweetly ring,

When you feel like singing—sing,

Keep a-go'n'.

—Anon.

TRIP THAT PAID.

Ten Miles to Get a Package of Postum.

Some sufferers won't turn over a hand to help themselves, but there are others to whom health is worth something. A German woman living in the country made a 10-mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily, but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near."

"I gave up drinking coffee and tried hot water, but that did not taste good and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee and I determined to try it."

"I had to go 10 miles to get a package, but I went. I prepared it carefully according to directions and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared, it is seldom that I ever have a headache. my nerves are steady and strong again and I am otherwise strong and well. My husband has been lately cured of his sick headache since we threw coffee out of our home and have used Postum." Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

IMPORTANT ARTICLES AND COMMUNICATIONS

DR. LYMAN ABBOTT ON THE LORD'S DAY.

A. L. Ward.

It may be interesting to the readers of the Century, who do not read the Outlook, to know of Dr. Abbott's view of the Lord's Day. In the issue of August 8th there is an article under the title, "Sabbath, or Lord's Day." The subject, he says, is suggested by the regularity with which church conventions protest against the desecration of the "Sabbath." The secularizing tendency of the present, he admits to be an evil omen. This is to be opposed. But the reason for this opposition is one of the interesting things of the article. He states it as follows: "The Old Testament Sabbath was consecrated by a prohibitive precept—'Thou shalt not.' The New Testament Lord's Day is consecrated by a positive purpose—'Lay hold on eternal life.'"

The remainder of the editorial is given up to the elucidation of what he calls the "positive, and therefore prohibitive, purpose"—viz., "the commemoration of Christ on the Lord's Day." It is shown that this does not consist in doing all things just as Jesus did them, but in adopting his ruling principles, his characteristic purpose, his conception of personal and social life. First, he justly criticizes the popular conception of divine worship. "Beyond all formal observances," says he, "divine worship (literally worship) requires us to hold things worth what God holds them worth." Failure to have interest in the things which make for the Kingdom of God is to fail in the spirit of worship.

The following extended quotation contains the gist of the whole article:

"The real desecration is not in the things they do for things innocent on one day are equally innocent on another. It is in the repudiation of the high purpose which prizes the day as its helper—Christ's purpose to build a divine manhood by winning men to care for the things he cares for. Decorous churchgoers severely disapproving of Sunday golf-players and cigar-sellers may yet be essentially with them through the lack of this regulative Christian purpose. The stock question as to what is prohibited by a proper keeping of the Lord's Day may be summarily answered. Nothing that its ruling purpose does not rule out as incompatible. This, of course, is qualified by the fact of being our brother's keeper. The personal liberty that misleads another must be foregone. But personally the principle is absolute. Whatever does not interfere with that ministration to our higher nature in mind and spirit to which the great purpose of commemorating the Lord by imitation of him has consecrated the day, is to the man of that purpose, apart from considerations of a social kind, as right on the Lord's Day as on any other. The fact

Prevents Heat Prostration.

Take Horsford's Acid Phosphate during hot weather. A delightful Acid Tonic that quiets and strengthens the nervous system and induces refreshing sleep.

that needs all emphasis is that the external regulative given by Moses is superseded by the inward regulative given by Christ."

Here is substantially the view held by the Disciples of Christ, though the mode of expression is different. Dr. Abbott says this is the point of view of the New Testament, and closes the article by laying on the Christian pulpits the responsibility of presenting it to the people.

Copy of a Resolution Adopted at the Nebraska State Convention of the N. C. M. S. August 7, 1903.

Whereas, We the members of the Nebraska Christian Missionary Society in convention assembled, contemplate with sorrow and humiliation the many compromising and unchristian controversies among our religious papers; and,

Whereas, These papers are the product of private corporations and the brotherhood is in no way responsible for them; and,

Whereas, This condition will likely continue while we have no co-operative publishing house; therefore,

Be it resolved, That we recommend to the consideration of our brotherhood the establishment of a Christian Publishing Society after the manner of our other missionary enterprises; and,

Be it resolved, further, That a copy of this resolution be sent to each of the state and general secretaries and to each of our church papers.

THE DRUNKEN MAN AND THE BLIND MAN.

By Willis Brown.

This morning I saw two men walking, or rather stumbling, along the street.

One was blind. In one hand he held a rough staff, while the other hand was clasped by his guide, the drunken man. In crossing the street car track both men lurched, nearly falling, and barely got out of the way of an oncoming car. Then, when stepping upon the curb again, both guide and follower had another narrow escape from a fall. The drunken man tripped, not because of failure to see the curb, but because of his inability to step up. The blind man tripped because he did not see the step and did not know it was there, for he was letting the drunken man lead.

Much less would he have stumbled and more true and straight would the blind man have traveled if he had trusted alone to his staff rather than to permit a drunken man to lead him. Verily it looked as though both men were drunk. You would not have said, "See, both are blind," for blind men stumble and fall; they do not stagger, and they can step up, if they know where the elevation is. The drunken man cannot; he stumbles into holes and falls into the mire and the blind man goes down with him.

Blind man, let go the hand of the drunken man. You are sightless, but had better trust to your staff.

I know a Christian man. He works hard every day. He makes money. He wants more. He is called a good father; gives his family everything they want,

except himself. He is called a good Christian; gives all that is asked of him to the church, except himself. He is called a good citizen. He always votes and the straight party ticket, whether for constable or president. He gives his vote, but not his thought. He is blind and lets the staggering, money drunken, power intoxicated, professional political tipper lead him.

He does not even use his staff of common sense, but trusts to his drunken guide. His sons and neighbors follow his example and many fall into the pitfalls that are opened and go down with their guides, or are left by them to grope their way out of the mire alone, and with staff lost they soon find other drunken guides and down they go. They could step up, but they do not see.

The blind citizen-Christian, who cannot see, who will not use his staff, but goes staggering along the pathway of unenforced statutes and the alleys of whisky-made laws, is equal in disgrace with his drunken guide.

The Disaster in the Island of Jamaica.

There was an account in the papers of last week of the destruction wrought by a tornado in Jamaica. C. E. Randall writes again of the great "distress" in the Island, but the word comes in but slowly and many of our stations are not yet heard from. The mountain roads are impassable. Nearly all of the food supply of the people has been destroyed. Help is asked for and must be sent quickly. This is a matter which appeals to the whole church.

Our brethren in Jamaica are hungry—will we not give them food? Thousands are without shelter and it will take many months to restore the food supply. Our schools and mission houses which have been destroyed must be rebuilt, but to this we can give more time, but the people must be fed and fed now. Will not everyone who reads this send at least a dollar to Helen E. Moses, secretary, 152 Market street, Indianapolis, Ind.? Just as the suffering of our brethren in Jacksonville and Galveston called forth generous response, so will the suffering of our brethren in this Island Beautiful call forth generous response.

C. C. Smith.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 62 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

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The Christian Century

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Articles for publication should not exceed one
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week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

Harry E. Tiecker reports one baptism at Murphysboro, Ill.

O. D. Maple, pastor at Lawton, O. T., is in a meeting at Temple with good outlook. One confession.

J. H. Canby changes his address from 721 Minne street to 636 East University avenue, Ann Arbor, Mich.

J. R. McIntire, pastor at Fort Dodge reports one baptism. He expects to commence a meeting in October.

A farewell reception will be given to Dr. Susie Rijnhart, by the Metropolitan Church, who is on her way to Tibet.

Willard McCarthy of Albion, paid us a call on his way from holding a meeting at Rib Lake, Wis., with good results.

The First Church of Keokuk, Iowa, has called Brother Lowe of Ft. Madison to succeed A. F. Sanderson as its pastor.

Both Kentucky and Missouri hold their state conventions the week commencing Sept. 21st—the former at Paris, the latter at Columbia.

Howard T. Cree returned from a most delightful vacation in the blue grass country and resumed work at Central church, St. Louis, Sept. 6th.

The Christian Century is willing to pay good men for good work. Write us for particulars: The Christian Century Co., 358 Dearborn street, Chicago.

Pastor Derryberry, Waverly, Tennessee, is an active worker for the churches he serves and through the regions round about also. He shows no neighborhood selfishness.

E. T. C. Bennett and wife will represent the National Benevolent Association in New York, Pennsylvania and Virginia; able representatives for a splendid and growing work.

A. M. Hootman of Logansport, Indi-

ana, exercises pastoral oversight for members removed, until they are identified elsewhere. It is not easy, but the effort is well worth while.

Because of lack of funds and because of so many loans having been granted which the Board has obligated itself to pay, no loans were granted at the Board meeting held on September 1.

F. N. Calvin of Santa Ana, California, has accepted a call to the Compton Heights church, St. Louis, and is expected to begin there October 1st. Bro. Calvin is a tower of strength anywhere.

We trust that last Sunday was the beginning of what will be the largest offering ever received for Church Extension. Remit to G. W. Muckley, 600 Water Works Building, Kansas City, Mo. W. E. Hackleman will again enter the field about November 1 as singing evangelist. He is well known to the brotherhood and his services will be in great demand. Churches should write him at once.

Lee H. Barnum, pastor at Horton, Kan., the church growing; good audiences at every service; one from the M. E., three by confession, three by letter, three by statements; several more have promised to unite.

Holly M. Hale, who has been supplying for Compton Heights, St. Louis, will preach for a time in East St. Louis, Ill., after which it is his intention to go into business, doing mission work every Lord's day.

Eureka College opens Tuesday, Sept. 15. Judge Lawrence Y. Sherman, ex-speaker of the house of representatives, will deliver the opening address of the year in the college tabernacle on the evening of that day.

J. Frank Green, pastor, reports fifty-one additions to the Fifth Avenue Church of Christ, Grand Rapids, Mich., during the past year. These all came at the regular services. There are thirty-six by baptism, ten by letter, five reclaimed.

Edwin C. Boynton of Whitewright, Texas, spent five weeks this summer in protracted meetings at Bertram, Johnson City and Llano, in southwest Texas. Twenty-six in all were added, eighteen of these being confessions, two from the Baptists and six by letter.

Milton B. Madden and family return to Japan September 29. Bro. Madden writes: "We have had an enjoyable season in this country, but are glad to get back home." The Christian Century readers will have the pleasure of occasionally hearing from Bro. Madden.

On the first of September, the receipts for Church Extension since the first of October amounted to \$28,807.34, which is \$1,682.15 behind last year's receipts for the first eleven months. The falling behind is in individual receipts. For the first eleven months of this missionary year, churches have sent \$2,083.25 more than last year.

In his Washington letter Brother Wilson hints at important liquor legislation.

H. E. Russell of Missoula, Mont., called upon the Century on his return from Ronneby, Minn., where he held a two weeks' meeting, with twenty-three additions. Brother Russell organized the church there three years ago with a membership

A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says, if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

of sixty-six, which has increased to close upon 100. The Bible school has about the same number. Brother Russell has accepted a call to Great Falls, Mont., a new church.

J. Elza Holley has returned from a six months' tour through Egypt, Palestine and Europe and is ready to resume work again. Bro. Holley is ready to make dates for evangelistic meetings from the middle of September, or to give lectures on Palestine with or without the stereopticon. He prefers to manage the music. Address J. Elza Holley, Box 188, Everest, Kan.

The Board of Church Extension was beset by numerous applications for help at their meeting on September 1. All applications, however, were laid over until the October meeting. At that time the board will have heard from the September offering and will know whether these appeals can be answered. The board is asking for \$30,000 of an offering, while there are more than enough appeals to exhaust \$60,000. What answer will the brotherhood give in the September offering to these demands?

On the first of September there was \$37,139.82 in the permanent Church Extension Fund including annuity money, named loan funds and the general fund. In taking collections through September, the churches should bear in mind that it will take about \$29,000 to reach the \$400,000 point. If the Foreign Society can pass the \$200,000 mark and the Home Society the \$100,000 mark for their receipts this year, and the Board of Church Extension can reach the \$400,000 goal of a permanent fund, and the C. W. B. M. can reach its mark set, there will be nothing but rejoicing at the Detroit convention.

The Western Passenger Association has fixed a rate of one fare plus \$2.00 for the Detroit convention. This is not satisfactory. The Central Passenger Association has made a flat rate of one fare for three years for meetings in western territory, and the Western Association should reciprocate. Write to Eben E. McLeod, chairman Western Passenger Association, 626 Monadnock Building, Chicago, calling his attention to the National conventions of the Christian churches, and ask for a rate of one fare. Preachers and workers everywhere should also get their agents to write the general passenger agents of their respective roads making the same request.

Chas. A. Lockhart, who for some time has been pursuing a course of study in Drake University and who has the A. M. and B. D. degrees from that institution, made a call at this office last week. He has moved to Chicago and will take a course looking toward the Ph. D. degree in the University of Chicago. His principal study will be Semitics and Old Testament literature, though he contemplates taking quite a thorough course in Biblical study. Some church within reach of Chicago might be able to secure his services as minister if communications could reach him soon. Brother Lockhart has had twelve years' experience in the ministry and could do any church good.

I want to express my appreciation of "Altar Stairs." It is grand; the best I have read.
J. R. Golden.

Walnut, Ill.

CHICAGO

Garfield Boulevard Church.—5852 Halsted street held their first service Lord's day with large attendance both morning and evening. Bro. J. V. Updike, pastor, preached two sermons with his usual earnestness and effectiveness, resulting in three additions at the evening service. A large chorus choir has been organized with Bro. H. A. Easton as director. The male quartette and Mrs. Clara White, soloist, will sing at these services.

Hyde Park.—A large and earnest audience greeted Dr. E. S. Ames, pastor of the Hyde Park congregation last Lord's day, upon his return from five weeks' vacation. He preached a practical sermon upon the spirit of service. He held high ideals before the congregation for their work during the coming missionary year. He urged thorough information and hearty co-operation in regard to all Christian activity.

The Metropolitan.—The work for the Master in this field is richly blessed of God. Four young ladies were baptized at our midweek prayer meeting and received into our fellowship upon the Lord's day. We were happy to welcome Bro. Neff also, who has been proven true in Hoopston. Dr. Scoville preached a scholarly sermon on the "Hebrew Poetry." In the evening the tent was filled and the great congregation listened with rapt attention to his masterly address on "Jesus Christ in the Lives of Men." At the close of the address a number of sacred songs were illustrated by the stereopticon, which made a deep impression for good on the minds of those present....The Sunday-school participated in a very delightful reception for the Cradle Roll department on Sunday morning. This is the newest department of the church, having been in operation only a few weeks, yet thirty tiny tots whom we hope to lead to Jesus are enrolled in it....Dr. Scoville attended the state convention at Eureka last week and twice addressed the yearly assembly at Vermont, Ill....We are anticipating great pleasure in welcoming our sister congregations at the farewell reception given in honor of Dr. Susie C. Rijnhart on Thursday evening, Sept. 10, from 8 till 10:30 o'clock....Come to the tent at the corner of Harrison street and Irving avenue and we will give you a hearty greeting.

North Side.—The opening meetings were held in Belmont Hall, North Clark street and Belmont avenue, Sept. 6th. Good audiences morning and evening; four accessions at the morning service. The Sunday school was well attended. Under the faithful and efficient leadership of the pastor, Bruce Brown, the church is looking forward to a good work in its new location. The territory has been systematically canvassed and the outlook is promising and encouraging.

The Open Church.—(Corner of Monroe street and Francisco avenue).—Had a great day last Sunday. There was a

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rallying of the forces all along the line. Many who had been away for several weeks had returned and were in their accustomed places. The morning audience showed many new faces, and was one of the largest morning audiences in the history of the church. Prof. Ott preached two helpful and inspiring sermons. F. F. Grim, the former associate pastor, was present and participated in the morning worship. There were six confessions and fourteen by letter and statement. About sixty members participated in the third fellowship dinner. These gatherings are doing much to draw the members together into a closer unity. The outlook for the school of expression is encouraging. Those who were present during the summer are to remain and are active in the work of the church. The first faculty recital of the Christian conservatory will be given September 18.

The Second Christian Church, Bloomington, Ill., gave their pastor, J. H. Gilliland, July and August for a vacation. He and his interesting family spent the time at Niagara "On the Lake," Canada. They returned this last week much refreshed and brown "as a berry." The Endeavor Society gave them a public reception in the church parlors Friday evening, very largely attended by the members of the church, all glad to welcome them home.—Brother W. H. Cannon of Lincoln filled our pulpit very acceptably during the pastor's absence. Two large summer audiences greeted Brother Gilliland's return to the pulpit to-day. One young lady responded to the invitation of the gospel after a fine discourse on "The Compulsions of Christianity," at the morning service. She was immersed at the evening service, together with one who made confession during vacation.

G. W. N.

THE VALUE OF BRAINS.

By John Thompson.

This is the season of the year when schools and colleges are opening wide and thousands of boys and girls are pouring into them to take up once more their books, and sit under the teacher's eye. The whole Workman family goes at it with a vim; they seem to enjoy it, and to realize the value of it; but the Idlers are half mad because vacation is over. They do not like to study. "What's the use," they are continually asking, "of this or that or the other thing?"

Let your Uncle John tell you. It is a huge mistake to suppose that nothing is worth studying unless it has a market value; unless it is to fit you for making money right away. Some of the best work you can possibly do will be in the study of things for which you will have no immediate use; and it may even be that there will never come a time when

you can use them directly. But the study is giving you brain power; it is giving you what we call culture; and that has an immediate as well as a prospective value.

Go on with your work, all of you. Study as if you were pursued by an avenging Fury. Seize your lessons and wrestle with them till you have worn them "to a frazzle." It will be the best possible preparation for the hours of play, and will contribute more to your enjoyment of school than any other one thing. The result of your studies will show itself in weight of character. Didn't you know that character has weight. The grocer's scales won't measure it, but the world will. And finally, when you come to choose your life work, all these days of drill will conspire together to make you proficient in it.

Just think what hard study has done for others! There is Millet, for instance, the great painter. When he was ready, he bought a yard of common canvas for twenty cents; he paid forty cents for a brush and some colors; then he painted there "The Angelus," that beautiful painting, copies of which we have all seen. The original painting sold for \$105,000. That is more money than some of us have! Now here is a simple example in arithmetic: the picture sold for \$105,000; the material cost 60 cents; how much did the artist's brain contribute? The difference, of course or \$104,999.40. Wouldn't you like to have such a brain?

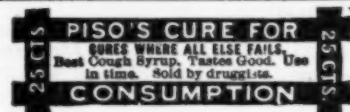
You must not think that painting pictures is the only way to use your brains; it is the way for a very few people, who are gifted with a taste and love for it. But whatever occupation you take up demands the use of brains; and the better brains you have the better you will succeed anywhere.

The first days of school will be hot and tiresome, perhaps. You have been playing so long it is hard to get down to business. But think of that brain which God has given you, and the development you can now secure for it!

The reading of "Altar Stairs" by Miss Willette was a great success. Many turned away the first night and the reading was interesting. Miss Willette can read "Altar Stairs" for the churches or can give various readings.—O. D. Maple, Lawton, O. T.



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CORRESPONDENCE

Twenty added at regular services, 70 since coming (January 18). Have taken every offering so far, and in every case exceeded apportionment. Organized a C. W. B. M. and Junior C. E. Among our recent converts a banker's wife and the only daughter of G. H. Walser, the man who founded Liberal as an infidel town 25 years ago. A complete surprise was given the pastor August 15. The passing of her fortieth milestone, more than 100 present, with refreshments, a beautiful black dress and many other useful presents. Mrs. S. McCoy Crank.

Liberal, Mo.

Dedication at Flora, Ill.—A little more than one year ago we visited the city of Flora, Ill., and raised some \$8,000 as a starter for a new house of worship in that city.—On Lord's Day, August 30, we visited Flora again, and dedicated the new house to Almighty God. It was a great day for the church at Flora.—The weather was delightful, the attendance large and the giving amounted to \$4,200, so that the house was given to the Lord with all debts provided for.—The church has also just completed a fine parsonage. Bro. A. B. Cunningham is the very successful pastor at Flora. His work is being greatly blessed of Almighty God. All the churches in the city took up their services, and united in the dedication. L. L. Carpenter.

Wabash, Ind.

Canton, Ohio.—The First Church is having a very steady growth. Since Brother Welshimer has been our minister our membership has trebled. It is now over 700; Bible school has more than trebled, attendance 400 this hot weather; the C. W. B. M. auxiliary has over 200 and the banner C. W. B. M. of the brotherhood. We now meet in the Opera House for Lord's day service, having been crowded out of the church building for want of room. We are about to begin a new church building, which will be up to date in every respect. Sister Catherine E. Staub, our pastoral helper, is doing a great work in building up all departments of our church work. Every church would be much benefited by employing a pastoral helper.

J. D. Johnson.

Missouri Bible School Notes.

Every Bible school should have its fall rally and nothing will add more interest to such than the Boys' and Girls' Rally day, usually on the Sunday before Thanksgiving, but in September if you prefer it, or October. Only write B. L. Smith, Cincinnati, Ohio, care Y. M. C. A. building, and he will send you all supplies free. You will thus rally the school and do a good deed for home missions.—The coming six months our lessons are on the life of Christ, and the wise worker is looking ahead by reading Lamar on Luke, McGarvey on Matthew and Mark and Johnson's New Testament, preparing himself for good work when the time comes.—R. B. Havener reports the house at Franks as receiving the final touches, while Dixon will soon be ready for dedi-

cation. He goes this month to hold a meeting and organize a congregation, and if possible build a house in Montgomery. Brother T. J. Head is doing good work with his tent in southeast Missouri, and the days are drawing nigh when our work will be established permanently in that territory.—Senator Clay reports that the campaign was so successful and beneficial that they are to inaugurate another immediately, while Seymour is preparing to put their's into operation, and Huntsville is in operation.—The Howard county meeting for numbers just surpassed all expectations, though many feared the fair would interfere. The county board made a good report and the brethren readily increased their giving to the work. While this county is good to our state Bible school work, the congregations do not stand by their local work as they should and will some day.—S. G. Newland, so often our friend, will support the meeting to be held in Montgomery by Brother Havener. T. J. Head has fine opportunity to hold another and if some one wants the pleasure of supporting him while there, why not write me?—Audrain, with A. W. Kokendoffer and P. W. Harding, is in fine shape, as manifested at the Farber county meeting.—Pike at Clarksville was one of the best. This year the co-operation will seek to make four of the congregations self-supporting.—Little Rail is always to the front and at New London the meetings are most successful. Every church in the county gave liberally, all things considered. New London is at its best in entertainment.—Minister or not, S. D. Thompson and Cameron never fail in their duty, and this year as usual send in their pledge and half cash, with good words.—J. H. Jones has just held a fine meeting at Knox City, with over 40 additions, and the school sends its apportionment in full. H. F. Davis.

The most active force in many churches is the committee on change of pastor.

Washington City Notes.

The attendance at the churches has been comparatively small this summer.—F. D. Power and wife are at Atlantic City for a week.—Prof. Phillip Johnson, assistant pastor, has rendered efficient and most acceptable service at the Vermont Avenue Church.—Edward B. Bagby, pastor of Ninth Street Church, has returned from his vacation.—Finley B. Sapp is preaching splendid sermons to his congregation at the Third Church.—The Whitney Avenue Memorial Church suffered a great loss in the death of the late pastor Ira W. Kimmell. W. L. Harris of Bristol, Tenn., was immediately called and is doing effective work. He is now in a series of tent meetings in one of the best sections of the northern part of the city, several squares west of his church.—A lot has been purchased for a fifth church and it is expected that steps will be taken at once to erect a building.—Two young men from Washington Christian College have been preaching at Cropley School House, about ten miles northwest of this city.—Northeast of the city, about three miles, members of our churches have been conducting a Sunday school at a private house. A lot and building will likely be occupied by this work in the near future.—W. J. Wright and wife are in Nova Scotia for a month. He is conducting evangelistic services.—M. E. Harlan of Brooklyn and Prof. McGarvey of Lexington have recently occupied the pulpits at the Vermont Ave-

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A. H. HANSON, G. P. A., Chicago.

nue and Ninth Street churches. Dr. Harlan was greatly appreciated and Prof. McGarvey would have been also but for unwise and impolitic criticism of Catholics and Christian Scientists in one of his sermons. One or more recent accessions from the Catholic Church were present with Catholic friends. The shaft of ridicule often wounds, but it does not win.—The reports from Bethany Beach, Delaware, are encouraging. A number of important improvements have been made. The assembly program was attractive and the attendance large. Few more delightful stretches of ocean front

are to be found anywhere.—The Christian Missionary convention of Maryland, Delaware and the District of Columbia will be held early in October at the Vermont Avenue Church.—Preliminary arrangements are now being made for the annual convention of the American Anti-Saloon League, which will be held here early this winter. It is confidently expected that Congress will enact important legislation at the coming session. The laws affecting and regulating interstate commerce are likely to be so modified that intoxicating liquors will be subject to the laws of the state into which they are transported as soon as they cross the state line, whether in original packages or otherwise. Such a law came nearly passing at the last session and was only prevented from doing so because of lack of time in the Senate. From the moral standpoint it is said this is the most important legislation proposed for a number of years. Andrew Wilson.

NEBRASKA SECRETARY'S LETTER.

News matters have been allowed to drift for a few weeks. The secretary was ordered off on a two weeks' vacation after the state convention, but the work is in hand again.—J. S. Beem has accepted a call to the Wilber work and has begun it.—J. E. Wilson, formerly of Wilber, has located at Beaver Crossing.—A. G. Smith has resigned at Broken Bow to take charge of the Christian News, of which he is now editor and proprietor. Miss Myrtle G. King is associated with him in this venture.—Five additions reported at York in three Lord's days. Three by confession and baptism. Ten confessions at Bradshaw, where T. B. McDonald is preaching first half of August. Chas. E. Richards visited Douglas on the 30th. Had some to baptize, number not given. He may locate there.—F. F. Grim has been spending his summer vacation at Overton and has preached for the church there. Had three confessions, one added by statement and one from Baptists on the 23d of August. Has returned to Chicago.—A. W. Henry has moved to his field of labor at Nelson. His daughter May was recently married to E. T. Dimmick and lives now at Wichita, Kan.—H. J. Young has taken work at Blair.—One of the life memberships taken at the state convention was by C. V. Allison for his 10-months-old daughter, Helen Marguerite. The sad word comes to me that this little member of the N. C. M. S. has been called home. Brother and Sister Allison will continue the membership as a memorial.—The secretary has preached at the First Church, Lincoln. There was one confession, a lady almost blind, at the first service. Geo. Lobingier, N. K. Griggs and W. M. Maupin also supplied at this church during the absence of Brother Haynes. A crowded house heard Brother Maupin in his lecture, "Wit and Humor of the Bible," on the evening of the 30th. Some important internal repairs are being made at the First Church.—Eastside Church will serve meals at the state fair this year as usual. Brethren from over the state attending the fair will do well to remember this.—C. S. Paine, treasurer of the N. C. M. S., spent a few days in Colorado.—We are now ready to plan for the national convention at Detroit, Oct. 16-22. I would like the trip delightful as well as profitable. Address all correspondence to me on this

the names of all those who are planning to go or think it likely they may go. Let us get together on this matter and see if we can arrange a route that will make





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You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning when you raise yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley of Dingley Tariff Bill fame, who after going West and South for relief was benefited by "Antidotum Tuberculose" after all else had failed.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption or fear you are predisposed to it, write tonight to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 1309 Main St., Kalamazoo, Mich., for the FREE Trial Treatment and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE.

matter. The rates have not come to me as yet. Will advise as soon as I learn what rate has been granted. Detroit is a fine place to visit and the convention promises to be excellent as to the reports, and of course the program will be good. Nebraska ought to send up a good delegation.—It will be a matter of interest to the many attendants at the state convention to know that the dining tent netted a profit of \$29.58. W. A. Baldwin.

AN EFFICIENT PASTOR.

T. H. Kuhn, the efficient pastor at Frankfort, Ind., is a man who by persistent effort has well qualified himself for the work of the ministry. He graduated in the classical course at Wabash college in 1888. Later he entered Butler college, receiving the A. M. degree in 1890 and the Ph. D. in 1892 and the B. D. at University of Chicago in 1903. He has held successful pastorates at Tipton, Kokomo and Greenfield, Ind., also state evangelist for Indiana. During his col-



T. H. Kuhn.

lege days at Crawfordsville he married Miss Emma C. Collins, in whom he has found a most devoted helpmeet throughout his active and fruitful ministry. Bro. Kuhn has traveled 18,000 miles during the last year, delivered about 150 sermons, lectures and addresses—31 addresses to high schools, besides successfully carrying on his work in the Divinity school of the University of Chicago. Mrs. Kuhn was also in the university. Recently she filled the pulpit at Frankfort, receiving many words of appreciation. Bro. Kuhn is interested in compiling and publishing the ten famous lectures by the late Henry R. Prichard, which will be out soon. In speaking of the fellowship at the University of Chicago, he says: "I never came in contact with a more highly educated, broadminded, sweet spirited Christian body of men in all my experience than I have found in the Divinity school of the University of Chicago. 'By their fruits shall ye know them,' is the Master's test of Christian character."

Toil On!

Toil on, then, Greatness! thou art in the right,
However narrow souls may call thee wrong;
Be as thou wouldst be in thine own clear sight,
And so thou shalt be in the world's ere long;
For worldlings cannot, struggle as they may,
From man's great soul one great thought hide away. —Lowell.

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Not Seeing Evil.

To allow the mind to dwell upon or to look often at low things is to unconsciously lower one's standards and the tone of one's character. To say that the contemplation of evil and its consequences is valuable as a warning against wrong-doing is true; but it is a question if such consideration of wrong is not sometimes harmful. Old as Pope's couplets are, they point a truth which we do well to take to heart:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

To keep the mind on good and strive after high things is a surer way of progress and of development than to keep constantly looking for the gins and pitfalls. Keep your mind on the true, the beautiful and the good, so shall you incorporate all these virtues into your character.—Woman's Home Companion.

Housekeeping a Business.

Miss Jane Addams has called housework one of the belated industries. Little has been done to systematize and beautify the routine of daily home life, at least in the kitchen. To college women this task belongs—of uplifting household drudgery into the region of applied science. Cooking can be made fascinating by the introduction of dainty tastes, efficient appliances and individual discrimination into the every-day work of preparing food for the household. The same new life can be infused into every branch of housekeeping. The furnishing and care of rooms is an art in itself. The stuffy parlors, bedrooms and dining-rooms of our grandmothers would not pass muster under the eye of a modern home-maker who understands her business.

Business? Yes, I used the word. Housekeeping—or home-making—is an occupation which may be called business, for it is the main work of millions of women who have no other tasks or vital interests in life. The trouble is that the mass of women do not recognize this ac-

tivity as a business, prepare themselves for it, and then apply themselves to it with determination to make it a success. —Woman's Home Companion.

PUSHING FORWARD.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success
Does not pass by the way of Chance,
But goes through the stations of Work
and Strive,
Through the valley of Persevere;
And the man that succeeds while others
fail,
Must be willing to pay most dear.

For there's always a way to fall, my boy,
Always a way to slide,
And the men you find at the foot of the
hill
All sought for an easy ride.
So on and up, though the road be rough
And the storms come thick and fast;
There is room at the top for the man
who tries
And victory comes at last.

—Success.

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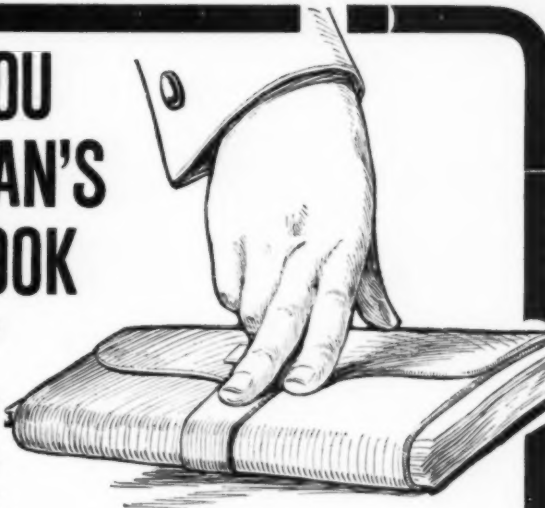
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There is absolutely no argument against price, and the object of our society first, last, and at all times is to reduce the price of all commodities used in the home and on the farm to the very lowest notch. We want you to join our society, not so much because we need the money that you would pay for our stock (single shares of which sell for \$10), but we want you for a co-operative factor in our mammoth society. We want your influence and encouragement, and for this influence and encouragement we propose to save you anywhere from 15% to 40% on every dollar's worth of goods you use, and at the same time **pay you a dividend** on what little stock you may purchase from us. There is nothing mysterious or confusing about our entire proposition. It is just as plain as the nose on your face. By combining thousands of buyers together all over the United States, who will work on a co-operative plan, knowing that every dollar's worth of goods they buy themselves or influence to be bought in a store where they share the profits will benefit them, you can easily see the gigantic business that will be built up. The American people like to have a practical illustration, and we offer this illustration of our plan as the simplest way of putting before the readers of the **CHRISTIAN CENTURY** just what our plan of co-operation means:

We print herewith a reproduced photograph of our celebrated Kenwood Sewing Machine, which is a five-drawer, automatic lift and drop cabinet machine, having the easiest running ball bearings, and is the highest grade up-to-date sewing machine on the market. The regular retail price of this machine if purchased in a retail store or from a local dealer would be at the lowest \$35. Our mail order price for this machine in our regular catalogue to customers who are **not** stockholders in our society is \$18.75, and the price to members of our Co-Operative Society is \$15.00 net.

You can easily see, without being told, the practical part of our proposition, and that is that we propose to save \$3.75 on this one article to our stockholders, and at the same time letting you participate in the profit that is still left to the company in which you are a stockholder, and which profit will come to you in dividends upon your stock at the end of every six months. This is only one article of the thousands that we sell. We catalogue everything that is used in the home and on the farm, from a knitting needle to a threshing machine, and there is not a single thing that you can think of that we cannot quote you price much lower than your local dealer can buy it himself.

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The Lord's Prayer.

Our father who art in heaven,
Who hast to us the power given,
Thy sons to be,

Thy hallowed name receive the praise,
Thy children's feeble voices raise,
Alone to thee.

Enthroned thy will in every home,
May thy enduring kingdom come;
Ever to be.

When daily let us still be fed,
Give us thine all sufficient bread,
So full and free.

Forgiving—we are forgiven;
Lead us step by step to heaven,
Nearer to thee.

Deliver us, by thy power and might,
When evil assails thy right,
Our God to be.

—Anon.

AFTERTHOUGHTS.

Deacon Covet wants to discipline the frolicking youngsters to draw attention away from his own meanness.

The primitive church was not ideal, but it was in possession of the ideals.

There have been times when the union evangelistic effort seemed to be a union against the devil and—the Disciples!

When the church does wrong, cut off your contribution and stay at home; that'll make things right.

Demand a place of prominence, or else refuse to work in the church; what is a church for anyhow?

Was it the Master who said when he

had to wash the disciples' feet, "I'm going right off to join the Pharisees"?

A committee duly appointed by the Ladies' Aid Society ought to select the minister's wife.

Drive in once or twice a week with

your wife and seven children and take dinner with the minister; he likes good company; besides, you help support him.

Sometimes its the Young People's Society of Courtship Ended, but then such double bow-knots always stay tied.

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